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Cottonian Library
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A bryef summe
of the whole
Byble.

A christia[n] In-
struction for al per-
sons yonge and olde, to
the which is annex-
ed the ordenarye
for al degrces.

(:)

Romano. xv.

What thinges soever
are written, are wry-
ten for our leat-
ninge.

M D

In translation of French

The content of thy^s booke.

Spise.

The prologue to the reader.
A briefe summe of the byble.
The thinges necessarye for a
man to knowe.

- 1 The x. commaundementes of GOD
goodly expounded.
- 2 The prayer of the Lorde, or the pater
noster expounded.
- 3 Instruction of baptisme.
- 4 Instruction of Christes supper.
- 5 Instruction for all estates or degrees,
and first howe the spirituall prelates
ought to vse them selues amongst the
commen people.
- 6 Howe the commen people ought to behaue
them selues towardes þ prelates.
- 7 Howe the worldely prelates as Emper-
tour, Kinges, Princes, Lordes, Justiz-
cers and officers ought to behaue ths
selues in rulyng or governing of their
subiectes.
- 8 How subiectes ought to behaue them
selues towardes þ superiour powerts.
- 9 How parentes, as father and mother
ought to behaue them selues in raling
and bringing vp of their children.
- 10 How children ought to obey theyr pa-
rentes

The table.

rentes or elders.

Howe the Lorde and ladye master and
maistres ought to behaue them selues
towardeſ theyz seruauntes.

Howe seruauntes shall behaue them
selues towardeſ theyz lordes or ladys,
masters or maistresses.

How maried men ought to behaue the
selues towardeſ their wifes.

How women ought to liue with theyz
husbondes.

Of the estate of matrimony in general

Of the state of virginitie.

Of the state of widdowes.

Exhortacion to the rich of this world

Exhortacion to the poore.

Exhortacion to the handy craftes ma.

Exhortacion to cligious or deuoute
parsones.

Exhortacion to the marchaunt.

Exhortacion to the husbandman.

Exhortacion to scouldiours or men of
warre.

Exhortacion to toluers or costumers.

Exhortacion to būters.

Exhortacion to whoremongers and for
nicatours.

Exhortacion to dronkardes.

Exhortacion to all sinners generally.

A. ii.

Exhort-

A BE
DEFF

A man
Without
A a B B
m e n t
E r d

E k f f
G g H h

J i E F
E P O M
M N

O o Y P
P S R K

S S Z E

B D W

The table.

Exortacion to all men in generall.
Instruction howe men ought to occup
py & exercyse themselves in their day=ly prayers. Fyrst, in the morning when they ryse.
At night when they go to bed.
When men go to theyr worke.
When men are bounde towardes any Journey.
When menne come home agayne or at theyr iourneys ende.
A prayer for Emperour or Kinges
For all teachers of Gods worde.
For them that ligh sickle.
For al women bound with the lordes bandes.
For all men in generall.
For the Cittie or towne wheretu a man dwelleth.
For all frutes of the earth.
Grace before meate.
Grace after meate.
Conclusion.

The prologue to the reader.



¶ As muche as all heale,
the welfare and prosperi- ¶
tye of man consyseth in us.
the perfecte knowledge of
God and of hym selfe,
which knowledge euery man may ha-
boundauntly fynde in the moost holye
& sacred scriptures, as in a right clea-
re mirrour, & moost parfecte glasse, in
the whiche all men ought to delyte and
exercise them selues both day & nyght,
to the amendement of their lyues, and, Psalm. L.
to the edifyng of their neyghboures,
chyldyn, housholde or famylie
And considering also that there are ma-
nye in these latter dayes (God amende
it) whiche say that they are good Chri-
stians, and in dede are nothiuge lesse. ¶ ¶ Apoca. II.
haue therfore taken vppō me after my
simple vnderstanding and learning (v
the liuyng God thorow his moost holy
spirite mought bouchsafe to augment,
strengthen and encrease in me at alty-
mes) to set forthe and bryng to lyght
a very compendious instruccyon, to the
prefermente, augmenting and settynge
fourth of the laude, prayse, glorye and
¶ A. III. knowledge

The prologue.

knowledge of God, and also to the edification, profyt, vtilitie and amende-
mente of all men; and especially to the
youth, which are of a reasonable age &
discretion. Which(as by daily experi-
ence may be sene, through the negligen-
ce of their wicked and vngodlye paren-
tes) do so miserably and pituously rone
astray, in all maner of disorder, wan-
tonnes, disobediecc, lasciuiousnes and
in all kynde of vngodly living. I saye
vngodly parents : For if they feared
God in very dede, as faythfull Christi-
ans ought to do, they would vndoubted-
ly geue their vnderlinges children, sub-
iectes, housholde or familie, farre an o-
ther example, instruction and chastise-
ment(every one in his degree) for to lea-
de a Bodly and christian lyfe: walking
in the loue and feare of God. But alas,
many parantes(which is greatly to be
lamented) knowe not them selues (so
farre is this myserable and wretched
worlde ronne astray, and cleane out of
course) wherein their true christianitie
consisteth, or wheruppon it is groundid.
Reyther knowe they anye thing at all
what it is to be a Christian. How is it
then possible that they shuld instructe,
teache

Chisost.
super ma-
therum ho-
meli 49.
Aug. ad
patres.
Pro. xxii.

The prologue.

teache, and gene good example unto o-
ther, when they the selues do not know
the moost wholesome doctrine, workes *Mash. xii.*
and wyll of their master and true guye
de Jesus Christ? Thinkinge them sel- *John. c. 1*
ues to be very perfect Christians, whe-
they ones haue receyued baptyme: and
do not consider nor know what Jesus
sayde vnto Nicodemus. Except(sayth *John. 4.*
he) a man be borne of water and of the *and. vii.*
spirite he can not come into the kynges-
dome of God by these woordes my ghte
suche Parsons learie to vnderstande *Cit. iii.*
that we maye not onely put oure sure
trust in this that we be onely baptised
in water, as though we shulde therby
become very Christians, wout hauinge
any respectvnto any other thig beside.
But we muste alter and chaunge oure
owne wicked and sinfull conuersacion *Roma. vi.*
with a penitente & sorowfull harte for
our offences, ameding our life & walkyng
in þ feare & loue of god, accordyng to the
spirite of a stedfast faith, brigging forth þ *Col. ii. 14*
frutes of charitie towardes our neygh-
bours with all lowlynnes and mekenes
according to the voyce of our good and
true shepharde Jesus Christ, in all lōg
suffraun ce breaking out fleshly lustes
Eph. iii. 13.

A. iiii.

and

The prologue.

and desires. Oh but howe farre are the
moost parte of vs, frome this frutefull
vertuous and most holy christianities.
Mat. xiii. Yea I dare well say, yf men may iudge
the tre by the frutes (as christ sayth me
maye) that there is a greate multitude
which beare the name after christ, chri-
stians, which notwithstanding, do far
excede the Jewes, Turkes, Sarazens,
Heathen and Paynims in all kynde of
abhomynable, wickednes and vngodly
lyuinge.

For the Sarazens, Turkes and Jew-
es, are a great deale more careful and
vse muche more diligence in obseruing
of the Lawe of their ydoll and seducer
Mahumeth: then we are in the obser-
uing of our christen lawe. The Jewes
do teache their Chylderne, as soone as
they can speake, to rehearse and declare
þ law of Moses euē by roote or woute
the boke. But we wretched catius are
(truly to our great rebuke and shame)
suche negly gente slouthfull and moost
wretched people, that we haue our chri-
sten religiōn in no reputacion or esty-
macion, yea, we set in a maner nothing
at al by it. Which holy and moost chri-
sten religion, nevertheles God the hea-
uenly

The prologue.

nely father through his onely beloued
sonne Iesus christ full of grace and ve-
ritie hath declared, publyshed and com-
maunded unto all men, none excepted
which thinge also we christians do pro-
mys swearre & adbow in our baptisme
to obserue and kepe all the daies of our
lyfe. Nowe might men aske what ha-
ue we sworne? and wherunto haue we
made our vowe and promys in baptisme
to the intente we might kepe the
same, & lyue as christians ought
to lyue? I answere, reade, serch
& rāsake this litel booke, di-
ligently praying to god
for his grace to illumi-
nate thine understā-
dig, & I hope thou
shalt be þ better
al the dayes of
thy lyfe.



A bryefe

THE A B Y P E F E summe of the whole Byble.

Of God.

Deut. vi.
1. Tim. ii.
Gen. xvi.
Exod. xv.
Gene. i.
Psal. c.iii.
and. x.
Exod. iii.
Jere. ix.
Roma x.
1. Corin. xii



Yrst the holy wrytinges
of the byble teache vs that
there is one god almighty,
þ hath neither beginning
nor ending:whiche of hys
owne goodnes did create al thinges:of
whome all thinges procede, and wout
whome there is nothig:which is righ-
tuos & merciful:and whiche worketh
all thinges in al after his wil, of whom
it may not be demaunded wherfore he
doth this or that.

The creation of man

Esay. xiv.
and. lxi.
Jere. x.
and. xliii.

Then that this very God did create
Adam the first man after hys owne I-
mage and simylitude, and dyd ordyne
and appoynt hym lord of all the crea-
tures in the earth.

Spring

of the whole byble.

Synne.

Whiche Adam by the envy of the deuell, disobeyinge the commandement of his maker, did first sinne & brought synne into this worlde, such and so great that we whiche be sprong of hym after the fleshe, are subdued vnto sinne, death, and damnacion brought vnder the yoke and tiranye of the deuell.

Appl. ii.
Roma. v.

Ephe. ii.

Christ was promyzed.

And further that Christ Iesus was promyzed of God the father, to be a saviour to this Adam, Abraham, Isaac, Jacob, Dauid and the other fathers, which should deluyer them from their sinnes and tiranye of the deuell, that with a quicke and lyuyng faythe woulde beleue this promis and trust of this Iesus Christ, hoping to haue this deliueraunce of and by him. And truly this promes is very ofte rehearsed in the bookes of the olde testament, yea, & the olde Testament is this promys: as it is called the newe, whiche teacheth that this promys is fulfylled.

The lawe.

And

A b^rief^e summe

And that in the meane ceason while
the fathers loked for saluation and de-
lyueraunce promysed, because mans
nature is suche that he not onely can
not, but also wyll not confesse hym
selfe to be a sinner, and specially suche
a Sinner þ hath neade of the sauyngē
healthe promised, the Lawe was geuen
wherthrough men might know sinne,
and that they are sinners: whē they se
that they do none of the thinges, that
the law biddeth or commaundeth the
with so glad and wylling a mynde as
God requireth, but rather agaist their
wylls, without affection, & as though
they were constrainyd with the feare
of that hel which the lawe threateneth
saying: cursed be he that mainteyneth
not all the wordes of this lawe to kepe
them. And that this law was geuen to
the intent that synne and the malice of
mens hartes beyng thereby the better

Deut 27 knowen, men shulde the more fervent-
ly thirst after the commyng of Christ:
Gal.iii. 1. LCorin. 1. which shulde redeame them from their
synnes. As it was figured vnto the Je-
wes, by many ceremonies, hostes and
sacrifices, whch wereordeyned of god
not to the intent to take away sinnes,
but

Erod. ex.
and. ix.

Rom.v.

Deut 27
Gal.iii.
LCorin. 1.

Heb.10.

of the whole Byble.

but to sheme and declare that he shulde
be put away by faith in the saluacion Ioan i.
promised thorowe Christ: and whiche
nowe be put awaye by the cominge of
that Christ, which is the very hooft of
the father that taketh away all synne.

The commyng of Christ. Luke ii.

Last of al by the bookes of the newe Gal. iii.ii.
Testament, we are taughte: that christ Ephe. i.
whiche was promysed and shadowed Roma. v.
in the olde Testament, is sente of the Titum. iii.
fafer, at suche time as he had determinē Ephe. ii.
ned with hym selfe, at suche time (A Roma. v.
say) as all wickednes florished. And Ioan. i.
that he was sent not for any mas good Esay. lxxii.
workes (for they all were synners) but i. John. ii.
to the intent that he would truly shew ii. Peter. i.
the habundaunt ryches of hys grace, Hebxi. ii.
whiche he had promysed.

The lambe of God.

In the newe testamente therefore
it is mosle euydently declared that Ie
sus Christe the true Lambe and ho ste,
is come to the intent to reconcile vs to
the father, payinge on the crosse the pa
nyshment

A bryeфе ſumme

Rom. v.
John. iii.
and. vi.

myfement due unto oure ſines; and to deliver vs from the bondage of the deuell (unto whome we ſerved throughe synne) and to make vs the ſonnes of God, byth he hath geue vs þ true peace and tranquilitie of conſcience, that we no longer doo feare the paynes of hell: whiche fear is put away by the faith, confidence and aueraunce, that the faſher geueth vs drawinge vs unto hys ſone. For that fayth is the gift of god, whereby we beleue that Christ is come into this world to ſaue ſinners: which is of ſo greate pith, þ they whiche haue it, desire to perfourme all the duties of loue to all me, after the exāple of christ

The holy ghoſt.

I Corin. i.
and. v.

Ephesi. i.

Rom. viii.
and. v.

For fay the ones receyued, God geueth his holy ghost, wherwith he toke neith & marketh al that beleue: whiche is the pledge and ernest that we ſhall ſurely posſeffe everlaſting life, and that geuereth witnes unto our ſpirit, & graſſeth this faith in vs, that we be the ſonnes of God: pourig therewith that loue in our hartes whiche Paule diſcribeth and ſetteth out to the coriinthians. By Chat

of the whole Byble .

that sayth and confidence in Christ, i. Cor. viii.
which by loue is mighty in operation,
& that sheweth it selfe thorow þ wor-
kes of loue, kerig men thereto, but þ (I
say) we are Iustified: that is, by þ hat
faith, Christes father (which is bec ome
ours also thorowe Christe oure bro-
ther) counteth vs for righteous & for ii. Cor. i.
his sonnes: imputing not our sinnes Titu.ii.
vnto vs thorowe his grace.

Gala. v.

Hebr. i.

GOOD WORKES.

To conclude, he came to the in-
tent that we beyng cleensed from oure
wicked and abhominable sinne, & sanc-
tified vnto God the fathet: that is ha-
llowed vnto the use of the Father to ex-
ercise good workes, and forsaking the
workes of the flesh, shoulde surely serue
in rightuousnes and holynes al our ly-
fe long: thorow good workes whiche Luke.i
God hath ordeined to þ intent that we Eph.ii
should walke in th̄, declaring our sel-
ves therbi to be surely called vnto this
grace, which workes who soever hath
not, declarereth that he hath not faith in
Christ.

Christ our master,

Unto

A bryef summe

CUnto whom we must come, & folow

Math. xxi. him with a chereful harte, that he may
and. xxii. instruct and teache vs: for he is oure
John. 18. master, meke and humble of harte: he
Ephe. v. is oure example of whome we muste
i. Pet. ii. learne the rule of good liuing: further
Hebru. 4. i. Timo. ii. he is our priest, hys byshop and onely
Hebr. xii. mediatour, which nowe sitteth on the
i. John. ii. right hande of God the father, is oure
Rom. vi. aduocat and praier euer for vs: which
Joh. xliii. myl vndoubtedly obteynie what so-
Hcbr. iii. euer we desire ether of hym or of hys
father in his Name: If we beleue
that he wyll do it: for so hathe he pro-
i. Timo. i. mysed. Let vs therfore not doubte, al-
Mat. xi. though we sometime sinne, with a con-
fidence to come unto him, and wyth a
lyuyng and vndoubting faith that we
shal obteyne mercy. For therfore came
he to thyntente to sauue sinners, neither
requyret he anye thinge more of vs,
then to come unto him without feare.

This is that Christ Iesus, whych
i. Tess. ii. after he hath kylded the mane of sine w
the breth of his mouth, shal sitte in his
Maiestie and Judge all men geuinge
St. Corin. v. vnto every one the works of his bodye
i. Corin. v. accordig to that he hath done, whether
Mat. xxv. it be good or bad: and that shall say vn
to

Of the whole byble.

to them that shalbe on hys righthand.
Come ye blessed chyldren of my father
inheret ye the kingdome prepared for
you from the beginning of the world:
And unto them that shalbe on his lyft
hande, depart from me ye cursed into
everlasting fyre: which is prepared for
the deuell and his aungels. Then shal
the ende come, and he shall deliuer vp
the kingdome to god the father.

i. corin. v

To the intent that we shulde know
this, by the goadnes of God, working ii. Pet. i.
by his holy spirite, are the holye wri-
tinges of the byble geuen vs: That we
shuld knowe (I saye) and beleue that
there is one God , and Iesus Christe
whome he hath sent: & that in beleuig
we shuld haue everlasting life thorow
his name. An other sondacion the this i. cor. vii.
can no man haue: and saynt paul de-
sireth that he bee holden a cursed that
preacheth any other fayth and saluaci-
on, then onely by Iesus christ: yea al-Gala. iii.
thoughe it were an aungell of heauen.
For of him, and thorowe him, and for
him are all thinges, to whome with þ
father and the holy ghost, be honour & Roma. xi.
glory for euermore. Amen.

Thre

B. i.

A christian instruction

Thre thynges are nedefull
and expedient for a man to know
to his saluacion, after that he
is ones come to lawfull or
reasonable age and un-
derstandinge.

First.



Man must know what he
ought to doo, and what he
ought to leauue, to the intent
that he may know which
is good, and do the same:
and that he also may know which is e-
uel, and leauue the same. And this do p-
t. commaundementes of God teache
him, called the law geuen by Moses.

Secondly.

When a man doth onesfele that he
of his owne strength and power, is not
able to do or to leauue these thinges wi-
thout the helpe of God (for the fleshe as
it is written to the Romaines, can not
fulfyll the Lawe) that he maye knowe
wherre and by whome he may obteyn
helpe, comfort, remedye and grace, for
to fulfyll the lawe. For ther muste be all
fulfilled so þ ther maye not bee one i-
te or typle unfulfilled. And this techeth
him.

For all parsones

him the holy chullen belefe or Credo.
And synally, when a man perceyveth
his belefe or sayth (in which all depen-
deth & consylleth) to be so feable and
weake, that then he may knowe wher
and by whom he may take his refuge
to be holpen and strengthened therin.

And this teacheth him the praier of
our lord Iesus Christe.

LOncernyng the before named
first article: Saynt Paule to þe Cor. xix.
Romaynes i the. iii. chap. saith
on this wise: By the lawe (sayth he) can
meth but the knowledge of synne. Roma. iii.
Therefore because that no man should
boaste and vaunte him selfe of his vert
tue and holynes, but rather with al hu
militie, lowlynnes and mekenes, know
ledge and confesse with the publicane,
howe wretched synfull and myserably
he is I do therefore particularly declar
and set before al mens eyes: the x. com
maundementes of oure Lorde God al
mighty geue unto Moyses in two Ta
bles made of stonē, wherof that cuerte
table (as Josephus describeth) particu
larly conteyneth fyue commandementes:
In or by þe which two tables (as it
wer in a cleare mirrour or glasse) every

B. ii. man

Antiqui. II
v. 3. cha. 6

A christian instruction
man may most easely see, sele and per-
ceave the whole estate of his harte.

Jere.v.

The first commaundement of þ
first table, teacheth feare, loue,
sayth, hope, and sure confiden-
ce and trusse in god aboue al thinges, &
soundeth thus.

Cro. xx.a.
and.iii.c.

I am the Lorde thy God,
whych haue broughte the out
of the lande of Egypte fro the
house of bondage, thou shalte
haue none other Gods in my
sighte.

That is.

Thou shalte only praye in spirite &
Mark.xii. veritie unto God the creatour, ruler &
Deut.vi. prescuer of all thinges. Thou shalte
and.xxx.b. loue the same Lorde God wyth all thy
harte, with all thy soule, with all thy
mynde, with all thy strengthe. Thou
shalt put thy trust, sayth, hope and con-
fidence in him onely. Thou shalt loue
him aboue all thinges. Thou shalt
feare him and serue him onely with al
thy harte, with al thy mynde. &c.

Now, where as I do heare saye, serue
him onely, ye may not understand but
that

Fox al parsones.

that seruantes are bounde to serue their masters, and subiectes their superiour powers, with such lyke with all due reverence.

Agaynst this comaundement do.
All they which put their trust, confort,
refuge, confidence and moste speciaill
succour & hope more in any creatures
(how holy soever they be) then in God
the father almighty, through his only
and dearely beloued sone Iesus Christe
our lord.

The second comaundemente tea-
cheth an inward beholding of the inui- Reg. v.
sible thinges of God (that is his euer- Roma. i.
lasting power and Godhead) by þ me-
ditacion, beholding and considering of
the visible thinges, made & created by
the infinit power of God, and soundeth
thus.

Thou shalte make the no Exo. xx. 4.
grauen ymage nor anye simy- Levit. xvi.
litude, neither of it that is a-
bove in heauen, nor of it þ is be-
nethe vpon the earth, nor of it
that is in the water vnder the
earth, worshippe them not, nor
þ. iii. serue

A christian instruction
serue them not:for I the lordde
thy God am a gelous God vissi-
tinge the sinne of the fathers
vpon the children vnto þ thirde
and fourth generacion of them
that hate me:And do mercy vp
on many thousands:that loue
me and kepe my commaundes
mentes.

That is.

C The Lorde God forbiddeth not
the makinge of Images or symlytu-
des so farre fourth as they be not abu-
sed. But he doth forbid the Idolatry,
Supersticion and false religiou which
these folyshe, brayneles, frantyke and
mad people haue vsed and yet in many
places (God amed it) do vse in ruyning
and gadding with the by the streates
beating them on theyr shoulders, roa-
tynge and crying lyke madde people,
and lyke Turkes heathen and infidels
(whiche knowe not G D in dede) in
setting them in their churches, houses
& els where, in lighting of candels ta-
pers and kneling and crouching before
them

for al parsones.

them, in gylting and arraying of them
with veluet, sylke. &c. suffering in the
meane season oure eucl Christē to pe-
rish for colde and for lacke of succour.
Sainct John also reprehendeth them **John.v.**
sayinge: Babes kepe your selues from
Images or similitudes.

Lykewise the Prophet Esaye sayeth. **Esay.42.**
GOD (sayth he) is gelous, he wyll ge-
ue his power to none other, neyther
his honour to the Gods.

Agaynst this commaunde- ment do.

All they of whom the Prophet Jere- **Jere.i.**
my wryteth in diuers places, they (I and.iii.
say) which forsake and leaue god and
conne heare and there to Images and
Symplytudes made of stone, woode,
golde and syluer, for to obteyn com-
ferte helpe, and remedye. Neyther are
they ashamed to speake with him that **2api.iii.**
is without soule, and to call for health
vnto him that hath no myght, and cal-
for lyfe vnto the deade.

The thyrd commandement teach- **Leuit.xiij.**
eth to extolle, laude, prayse and **Eccel.xxiiij.**
all reuerence to magnify the **Psal.cxxii.**
B. viii. **moosie**

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moste blessed name of God, and soun-

Hester. 13. Deth thus.

Dan. 2.3.

Deut. v.

Leuit. 24. Thou shalt not take the na-

me of þ Lord thy god in vaine.
For the Lorde shall not holde
þyin vngiltie that taketh hys
name in bayne,

That is,

Thou shalte in no wise sware nor
Leust. xix. curse, but thy saying shalbe yea, yea, &
Math. v. no, no. Feare and trimble when thou
Jacob. v. namest the same. And be not ashamed
psal. Ixxvii. to confesse the same name before men,
Ixxvii. 4. xv. but laude, prayse, blesse and call vpon
the same moste holy name. If thou art
in daunger or in any nede, take your re-
fuge to the same name of the almighty
God, as to a moste sure ancker.

Agaynste this commauideinent.

Ecl. xxi. Do all they which for a lyght matter,
Leu. xxiii. do name the same moste holy name of
i. Cor. vi. God, Curse, Swear and blasphemie by
the same, in sicknes or aduersitie. And
they also, which vse the same name to
sorcery or witchcraft. And they which
attribute, reken or accompt al honour

Vito

for al parsones.

unto them selues.

Furthermore al they that take god to witnes in a false matter. And they which do not stedfastly trust and beleue to be true all that which God hath spoken and taught. Or they which either do heare or se the same most holy name despysed and dishonoured, and do not withstande the same to the vttermost of their power. But to sware Heb.vi. in a iust cause to Gods honour and to the profit of thy neighbour, beig thereto required by the iustice or officer, is not forbidden here.

The fourth Commaundemente tea
I cheth to haue a quyet hart in god,
(?:) ceasing from all bodilye laboure,
and soundeth thus

Remembre the Sabbath
day that thou sanctify it. Sire
dayes shalt thou laboure and
do al thi worke: But þ seventh
day is the Sabbath of þ lord
thy God.

That is
Cease from all bodily labour and
B. b. traunayle

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trauayle, and from sinne, and do good
reuell in God, hearing his word, and
set rightuousnes before thine eyes, all
the dayes of thy lyfe: suffering hym to
worke thy health & saluacion through
Jesus Chryst, and rest in him.

Syre daies mayest thou labour &
do all that thou hast to do: But the se-
uenth daye is the Sabbath of the lord
thy God, in it thou shalte do no maner
of worke: Neither thou nor thy sonne,
nor thy daughter nor thy seruaunt, nei-
ther thy cattell neyther yet thy straun-
ger that is within thy gates. For i sixe
dayes the lord made heauen and earth
and the sea, and al that in them is: and
rested the seuenth daye. Wherefore the
lorde blessed the seventh day and hallo-
wed it.

*Mt.xii.
Esay.lvi.*

¶ Chrysse sayde, it is lefull to do good
on the Sabbath daye. Therefore the
sonne of man is lord euen of the Sab-
bath daye. The lorde sayth by his pro-
phet: Kepe equitie and do right. &c.
Blessed is the man that doth this, and
the mannes chylde whiche kepereth the
same.

¶ He that taketh hede that he vnhal-
lowe not the Sabbath(that is)if thou
kepe

For al parsones.

Kepe thy selfe that thou do not euell for
to unhallowe the Sabbath, but to ful-
fill my couenant (saythe the lord) the
shalt thou be called to the pleasant ho-
ly and glorious Sabbath of the lorde.
Wher thou shalt be in honour: so that
thou do not after thine owne Imag-
nation, neyther seke thine owne wyl,
nor speake thyne owne wordes.

Let vs feare therefore (sayth Sancte Heb.xiii
Paule) least any manne forsaking the
promes of enthringe this rest, shoulde
seme at any time to haue bene disapoin-
ted. For to vs is declared the Gospell,
as well as to thē. But it proffitted not
them that they heard the word.

Because they that heard it coupled
it not with fayth. For we which haue
belued, do enter into this rest. &c. that
is to say, into eternal lyfe, whiche christ
the lord of the Sabbath hath obtained
for vs.

Agaynst this commaundement do.
All they whiche vpon the sondaye, yea
at all times when they can or maye, do
not heare gods worde, for to be taught
and instructed by the same. And they
which onelye truste vpon theyr owne
wisdome. They which attribute theyr
good

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Esay.v.

good workes (in case they haue any) to them selues: and not to god. Also they which spende and consume their time vpon Soudayes and other dayes in idchfulesse; in drinkeinge dronke, in vayne talke, in dicing, carding, gamig fightryng, dauncing and such lyke wic kednes abusing the day and tyme: As by experiance dayly may be sene, at fayres assemblies, bankettes and feastes, where as menne haue greate delyte in harpes, rebeckes, fiddels, tabrettes, au tes pipes and muche drinking: but the poore are little remembred or regarded. And spend and wast thus theyr tyme i al disorder & vngodly lyuing: wher as they ought on suche dayes moost of all to hear gods word to distribute their almes to the poore, to visit the sicke, to prayse and thanke god and to confesse and bewayle theyr sinnes which they all the weke before haue committed.

Deut.xxi.
gene.ix.
Eccl.iii.

Tit.iii.

The fyriste commaundement teacheth to be subiect and obedient vnto our elders, as fathers and mo thers and superiorour powers wyth all humilitie and lowlynnes, alwayes in the feare of God and soundeth thus.

¶ He

For all parsones.

Honoure thy father and thy mother, that thy dages maye be longe, in the lande whiche the lord thy God hathe geuen the. Mat.xv.

That is.

Honour thy father and thy mother from thy whole harte, and forget not the sorowfull trauayle that thy mother had with the, remembre that thou wast borne thorow them, & how canst thou recompence the the thinges that they haue done for the? Sancte Iauie sayth: honour thy father and thy mother: this is the first commaundement þ hath any promes: that thou maist be in good estate, and lyue longe vpon þ earthe. By this comauyndement christie teacheth vs not onely to haue our father and mother in reverence, & to obey the, but also to minister unto their necessitie. The children of wisedome are a congregacion of the righteous, and their exercise is obedience and loue. Eccl. viii.

Heare me your father(o my dear chyldre) and do therafter, that ye may be safe. For þ lord wyl haue the father hono-

Eccle. viii.

Ephe. v.

Math. xv.

Mark. viii.

Eccl. viii.

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honoured of the children, & loke what
a mother commaundeth her childre to
do, he will haue it kept. Who so honou-
reth his father, shall haue ioye of his
owne children: And whan he maketh
his prayer he shalbe hearde. He that ho-
noureth his father, shall haue a longe
lyfe: & he that is obedient for the lords
sake, his mother shal haue ioye of him
He þ feareth the lord, honoureth his fa-
ther & mother, & doth the seruice as it
were to þ lord him self. Honour thy fa-
ther, in dede, in word, & in all pacience
þ thou mayst haue his blessing. For the
blessing of þ father buildeth þ houses of
þ children: but þ mothers curse roteth
out þ foundacyons. He þ forsaketh his
father shall come to shame: & he þ defi-
eth his mother is cursed of God. My
sone perfourme thy workes w louing
mckenes, so shalt thou be loued aboue
other men, and shalt finde fauour in þ
syghte of God. Honour the elders
that haue cure of soules, as pastoures,
Curates, Priestes, Scolemasters, de-
clarers and preachers of Gods worde,
yea thou shalt honour them with dou-
ble honour, that is, we ought not only
to be obedient vnto their doctrine and
learking

For all parsones.

learning, but we are also bound to find them bodily foode, sustenaunce and al other necessaries.

The scripture sayth, thou shalt not mosell the mouth of the oxe that treadeth out the corne: And the labouter is worthy of his rewarde.

Submyt your selues also vnto the higher powers, as Emperour, Kinges, princes and rulers: and geue them such tribute, tolle, custome and honoure as is due to them: And in lyke case to thy lord or lady, master or maystres, alwayes with the feare of God.

Agaynst this commaundement do. All they which are ashamed of their elders in their pouertie and nede, or they which angre them, vexe the, curse the, murmur, grudge, or are rebell agaynst them. Furthermore they which quan- det and blame the mynisters of Gods worde.

Item all they which make any ru- mulce, dissencion or debate agaynst the Leuit. xix. superiors, yea although they wer wic ked.

They whiche wyll not obey theri master and maystres. They whiche wyll not ryse vp before a graye heade,

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nor giue rciuencie unto the aged.

The sixth commaundemente teacheth
peace, vnitie and quietnes with euery
^{psal. xxxvii.} man whether it be frende or foo, and
^{Heb. xii.} soundeth thus.

**Thou shalt do no
murther.**

That is.

I. Peter. ii. Thou shalt beare no rancure, envy
or malycie in thy harte: thou shalt not
chyd, fight, mocke nor scorne with any
mannie.

Math. v. Thou shalt not babbite neither desi-
et to be auenged. Wyll and wish them
good that do euel. Blesse them that cur-
se you. Be not hinderfull to anye man
in worde, thoughte, or dede, that you
may be perfect children of your father
which is in heauen. For he maketh the
sunne to ryse both on þeuell and on
the good, and sendeth his rayne on the
iust and on the vnjust. He that loueth
not his brother, abideth i death. Who
soever hateth his brother, is a murthe-
ter. &c.

. Pet. iii. Agaynt this commaundement do
all they which auenge one euell with
an

For all parsonage.

All other. Whiche are wroth and angry
with their neyghbours. Whiche threwe
prouoke, mocke, deride or despise their
Christian brother. Whiche uppbrayde
their neighbours, casting the their fau-
tes in their teeth. Whiche forgiue not
their enimyees, and praye not for the.
Whiche chide, braule, fight and such ly-
ke. And he that doth al these before na-
med thynges, doth not onlye agayneste
this commandement: but also al they
which do not let, hinder, correct, and to
their power punish these before named
euels. This commaundemente is not
transgressed by rulers and iusticers
in that they vse the swerd of Justice
rightfully in punishing of the wycked
and in defending of the good.

The seventh commaundement teacheth
eth shamefastnes, honesty and Chastitie,
both in wordes, dedes and thoughts,
and soundeth thus.

Thou shalt not commye adultery.

That is.

Kepe your fynesances from wanton-
nes, and from the workes of all maner ii. Tim. iii.

Lactancis
us de vero
cristu. libz.
vi. capi. xi.

Rom. viii.

Eccles. i.
Math. v.
Pro. xxii.

L. i. of vii-

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of uncleannes. Auoyde and eschue all
exesse of deuytie meates and drynkes.
eschew also all idernes and the occa-
sions whiche may prouoke to wanton-
nes and uncleannes.

Ezech. xvi

Mat. v.

Col. vi.

Christ saith, ye haue heard how it was
sayd to them of olde tyme. Thou shal-
not committ adultery: But I say unto
you, that who soever loketh on a wiffe,
lusting after her, hath committed adul-
tery with her alredy in his hart. And
saynt Paule sayth: know ye not that
your bodies are the members of Christ:
shall I nowe take the members of
Christ and make them þ members of
an harlot? God forbydde. Do ye not
know that he that coupleth him selfe
with an harlot is become one body: for
they (sayth he) shalbe two in one fleshe
But he that is ioyned unto the lord, is
one spirite. Flye fornicacion: Everye
sinne that a man doth, is without the
body; but he that is a fornicatour, sin-
neth agaynst his owne bodye. Either
know ye not that your bodyes are the
temple of the holy ghost: which dwel-
leth in you, whome ye haue of God.
And howe that ye are not your owne,
for you are dedelye bought. Therefore
glorify God in your bodies & spirites
whiche

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which are wobs. Let wedlocke be had Heb. xxi. in price in all pointes, and let the chambrie be vndesyled: for whorekepers and aduouterers God wil iudge.

Against this commandement do. Al they which beside lawfull matrimony haue any carnal copulacion, or committ any vnclemes with vnylyke creatures agaynst nature, and agaynst the lawe of God. Such as stirre, moue or prouoke other parsons to lechery and vnclemes, with songes, balllettes, Riddels, uncomely language, baudye wordes, gesture, countenaunce feling and groping. They whiche do not auoyde or eschwe all glotony, dronkennes, outrage, ydelnes & all fleshlye desires: for such vices prouoke to all kynde of unchaste living. And vnder this commandement is comprehended rauishing of women, whorehunting, baudy places, fernes, dishonest houses in a towne or Cittie: which are denyes of thynges and Rom. xii. robbors, to the destruction of mennes goodes, bodies, and soules. And they which commit these enormities and wickednesse are not only giltie heret, but also all they which suffer them, & do not perturbe, let or hinder them to Jesu. vii.
Sea. xxxi. L. li. their

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their power.

I. Cor. ix.
Pto. xvi.

The eighthe commauement teach
eth lyberalitie, mildenes and through
a broken spirite not to esteeme riches, &
soundeth thus.

Thou shalt not Steale.

That is.

Math. v.

C Be hinderfull to no man, but furs
ther, helpe, counsell, parte and distribu
te gladly of all that which thou hast re
ceyued more of God then other men,
whether it be in worldlye goodes and
temporall substances, or in spirituall
giftes, as learning, wisdome and good
counsell. Yea giue to him that asketh,
& from him that would borowe, turne
not thy face.

Math. x.
Math. vi.

Christ sayth: steale not. Defraude or
begile no man. If any man will sue \wp
at the Lawe, and take thy coate frome
the, let him haue thy cloke also.

I. Cor. vi.

Paule also sayth: now is there vterly
a faulte amouge you, because ye go to
lawe one w^t an other. Why rather suf
fer ye not wrong? why rather suffer ye
not your selues to be robbed? Yea euen
your selues do wronge and robbe, and
that the brethrein.

Ephe. iiiii.

Let

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Let him that did steale, steale no more: but let him rather labour with his ha- des some good thig, that he may haue to giue to him that nedeth.

Against this commaundement do. All vsurers, and they that craftely de- fraude, deceyue and begile theyr neigh- bour, whether it be priuely or apertly. And they which do pyll and poll other men of theyr goodes, by false learning, processe, weyght, measure, coyne, ware or marchandise. Also they which kepe Leuit. xix. a way or withhold the labour of their e- uen Christen, or deny the dette whiche i. Ioan. vi. is due. They which do se their neigh- bour in nede, and will not helpe or suc- courre him to theyr power.

They that do not defende the losse of their neyghbour to their power. And in this commaundement is compre- hended all strife, debate and variaunce for fylthy lucres sake. Finally, al that whiche in any wise maye apperteyne to auarice or couetousnes.

The nyvith commaundement tea- cheth alwaies and euery where Dan. xiiii.
Psal. viii.
lxiii. lxvi.
xcvi. to be righteous, iust, true, & up- right in wordes, without al doublenes Hebri. xiij.

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of harte, and soundeth thus.

Deut. v. 11.
Pro. xxv.

Thou shalte beare no false
wytnes agaynste thy neygh-
boure.

That is.

Lxx. vii.

Mat. v. 11.

Ephe. v. 11.

Ephe. v.

Math. v.

Sayde al lies and speake alwaies the
trueth wout respect of money, goodes,
giftes, rewardest, mede, drede, fauour,
frendshippe, or hatred, alwayes w^t sed
faulnes. Also feartig no man, not regar-
ding the losse of body or goods. Judge
alwayes rightfully without exception
of parsones. Refrayning thy tonge
from euill talke, and thy lyppes that
they speake no gyle: eschewing euel, &
doing good. For of every ydell worde
that thou hast spoken, must thou giue
account at the day of Judgement. Let
no filthy communicacion proceede out
of thy mouth, but þ is good to edify w^t
all. Let all bitternes, feasnes, wrath,
roaring and cursed speaking be put a-
way from you. Let no filthynes, folish
talking nor iesting (which are not con-
lye) be ones named among you; but ra-
ther geuing of thankes.

Against this comandement do.

¶ all

For all parsons.

All they whiche hys, couer, cloke or do
not declare the trueth. Or they which
falsely do interprete or expound Gods
most blessed word, turning, wrastlyng,
& wrythyng the same, to their infacia-
ble gredenes, auarice & covetousnes, &
not to the honour of God, nor to p edit-
fyng and learning of their neyghbour
They which falscly do lye in the lawe,
before the iustice or els where. They p
spake with two tonges. They that
boast them selues in theyz euell, and o-
ther in their wickednes. They that
beare the firs e in the one hande and the
water in the other hande, beinge dou-
ble of hart, or wauering with al win-
des, as traytors are wont to do.

Appl. I.

Ede. v.

Ede. vi.

The tenth commaundement teach-
eth to dysppse all transitory thin-
ges, and not to couet or despise the
thinge whiche is thy neyghbours, and
soundeth thus.

Thou shalt not desire thy
neighbours house, nor his wif,
nor his seruaunt, nor his masde,
nor his Ore, nor hys alle, nor
Ciuit. any

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anye thyng that is thy neygh-
hours.

That is.

Luke.xii.
Heb*y*.xiii.

Tim.vi.

Collo. iii.

Math.vii

Mark. xii

i.Tim. vi.

Let your conuersacion be withoute
couetousnes, and be content with that
ye haue already, and couet not þ thing
which another doth posseſſe, but hauing
fode and rayment (not further regar-
ding transitory thinges) ſeke, desire
and wyſh for the thinges which conti-
nue and endure for euermore. What fo-
uer you would that men ſhould do to
you, euē ſo do to the. To loue a mans
neyghboures as him ſelue is a greater
thing then al burnoffriges & ſacrifices.

Be not ouercome with lust, for þ care
of this worlde, and the deceiptfulnes of
riches choke the worlde. Bodlynnes is
great riches, if a man be content with
that he hath. For we brought nothing
into the worlde, and it is a plaine case,
that we ſhall carry nothing out. When
we haue food and rayment let vs ther-
with be content. They that wil be riche
fall into temptation and ſnares, and
into many noysom lusses, which draw
ne men in perdition and deſtruction.

For couetousnes is the roote of al e-
uell

For all parsonys

well, whiche whilesome lusted after,
they erred from the faith, and tangled
them selues with many sorowes.

Agaynst this commayndement do:

All they which through an insatiable
couetous harte, not only do steale and
robbe by force, violence or otherwise:
but also they which with an iward de-
sier wold do þ same in case it wer pos-
sible to them, or that they could bring
it to passe. For our saviour Christ saith Math. v.
him selfe in the Gospell, that not only
he which hath to do w an other mans
wife, is an adiouterer: But also he
which loketh on an other mans wife
(lustinge after her) hath committed ad-
ioutery with her already in his harte.
Thus than is this last comauyndement
of coueting and desiring the ful summe
and conclusion of all the other before
named commayndementes. Eccle. xli.

God sayth, Deute. vi.

These wordes which I comauynde
the this day, shalbe in thine heart, and
thou shalt whet them on thy children,
& thou shalt talke of them when thou
arte at home in thy house, and as thou
walkest by the way, and whan thou li-
est downe, and whan thou risest vp: &

L. v. thou

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thou shal bind them for a signe vpon
thine hande: and they shalbe papers of
remembraunce, between thine eies, and
thou shalte write them vpon the por-
tles of thy house, and vpon thy gates.

Deut. xii.

Take heede, and here al these wordes
which I commaunde the that it maye
go wel with the: and with thy childre,
after the for euer. See thou doo that
which is right in the sight of thy lord,
that thou mayst prosper. Ye shall not
do after al the thinges that seeme good
in thine owne eyes: but what soever I
commaunde you, þ do: and put noughe
theron nor take ought therfrom. Cur-
sed be he that maynteyneth not al the
wordes of this law do to them.

Exod. viii.
Luke. i.

Thesse before named tenne com-
maundementes did the Lord
God gyue unto Moyses hys
seruaunt (as we haue before declared)
in two tables made of stone. Wherof
in the first is comprenged or contey-
ued, the first, chefest and moost princ-
pall commaundement, of the whiche
Christ speakeþ, saying: Thou shalte
loue the lord thy God with al thy hat-
te, with all thy soule, and with al thy
munde.

Math. xii.

Deut. xii.

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Wylde. This chefe commaundement
and summe of the first table, comprehē-
deth in it syue other speciall commaun-
dementes, in the whiche we may know
and leare, what we ought to do, and
to leaue, in that which concerneth or
toucheth God our heauenly fathet.

¶ And in the seconde table is compy-
sed the second commaundement, lyke
vnto the first, that is to saye: Thou
shalt loue thy neighbour as thy selfe.

That is.

¶ What soever thou wouldest that math. viii
other men shold do to the, do euē the
same vnto them. This commaundem-
ment comprehendeth also in it, syue o-
ther commaundementes, in the whiche
we may learn to know what we ought
to do, & to leaue, in þ that concerneth or
toucheth our cuē christē or neighbour.
So that in these two commaundementes Rom xiii.
are comprynded the whole lawe
and prophetes. And euery man mayc
lightly perceyue, that therin, although
the woordes are fewe, are very playn-
lye and perfectlye declared, al kinde of
good workes and commaundementes,
whiche in any wise might be commaun-
ded or geue to any man, both for to leade

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a vertuous and Godlye lyfe towarde
des God, & also howe to vse and beha-
ue our selues vnto oure neighbour, bothe
to lyue & to dye. And whosoever shall
do his vtermost diligence to the obser-
uation and keping of the same, he shal
not neede to rest one houre in the which
he myght say: what good workes might
I do, whiche myght be gratefull, plea-
sant and acceptable vnto God? There-
ther let no man maruayle although he
fynde not here commaunded that we
shuld do any thig to our owne behoufe:
but that we shoulde do it to the behoufe
of other, that is: fyrsst to God and af-
ter that to our neyghbour. So that al-
though (in maner of speakeinge) a man
were blinde, yet not withstanding may
he easely heare, se and fele that the ful-
filling of the lawe, doth consist in loue
and charitie. I meane not loue and cha-
ritie towards our selues, but towardes
other. Wherby it may iustlye be sayd:
He lyueth best, that liueth to other. As
gayne, he lyueth worst, þ lyueth to him
selfe. And therfore may easely be spied
Psal. xliii. how fewe there be whiche lyue wel and
lvi. vertuously. To the which the prophet
Roma. iii. Dauid and S. Paule iustly say: Ther-
e is

For all parsons.

is not one that lyueth as he oughte to
lyue, no not one, accordyng as the before
named ten comandementes do require.

Here might a man aske.

What remedy then? Is ther no man
that liueth as he ought to do? And it is
written in the lawe: Cursed be euerye
man, which continueth not in al thynges
that are written in the boke of the
law, to do the. Who the can be saued?
Shall we all be dāpned? Hearre the say-
inge of. S. Paule: God(sayth he)haue
comprehended al men vnder sinne, and
that by and through the lawe which ge-
ueth vs the knowledge of our sinnes:
to the intent that he shuld haue mercy
on all men: And that through fayth in
Iesu Christe oure redemer. By, in, and
through whome, all that the carnal me
were not able in the fulfillinge of the
lawe, is nowe al fulfilled and wholif-
fished for vs, through his precious de-
ath. Vanquishinge, hell, sinne, deuell
and everlasting death.

Gal. iii.
deu. xxvii.

Roma. xii.
and. iii.

Act. xiii.

Concerning the seconde ar-
ticle before rehearsed. S. Paule to the
Galathiās in the thirde chapter saith.

The

A christian instruction The rightuous lyueth by faith

Roma. x.

Then of necessite a man must be-
euel if he will be sounde rightuous be-
fore God. And for as muche as the sa-
me fayth or beleefe must come through
the hearing of that which men oughte
to beleue: Byue eare, learne and vnder-
stante in the instruction folowing, cal-
led **Sibylla apostolorum**, all that a Christ-
ian is chefely bound to beleue. Which
is deuided into thre partes, euen lyke
by the same is acknowledged thre par-
sones, in one iudicibl Godheade or
Deitie.

i. Ioau. v.
Gene. i.

The first part of the Christen fau-
th or beleue, maketh mencion of the firste
parson of the holy trinite, God the hea-
uenly father, and soundeth thus.

Malach. 2

Exce. xxvii

I beleue in God the father
almightye, maker of heauen &
earthe.

That is.

I know, thynde, and beleue in my
God. xv. harte, that my God is in heauē aboue
Heb. vii. xi and in the earth beneth, and that there
is none other God, and all thynges be-
thorow him and in him. He is the ma-
ker

For all parsons.

Her and creature of al creatures what
soeuer is in heauen and on earth. The
lorde is my strength and glorie, and is Ephesi. L.
become to me a father & a saviour. Al-
mighty is his name. Lord who is like
vnto the amoung p mighty that art so
great in thy holines, fearefull and lau-
dable, that shewest wolders & reignest
for euer and aboue? Lorde God full of
compassion and mercye, which art not Exod. 34.
lightly angry: but haboudawit in mer-
cy and truth, and kepest mercy in store
for thousands, and forgiuest wicked-
nes, trespassse and sinne. He hath electe
or chosen vs to be his childe through Ephesi. I.
Jesus Christ. And therfore we shall
hunckly worshippe, and besides him
none other god. Also we shal feare him
as an almyghty God: And as a mercy- Dcus. vi.
full father shall we loue him, with all Psalm. ii.
our hart, with al our soule, with al our spirit.
power and mindes. And vpon him vbiat. xxii.
muste stande all our hope. For he is the Jere. vii.
father of light, of the whiche al makind
lyueth. Jaco. 1.

Wher is there such a God as thou
art (o lorde) that pardonest wickednes
and forgiuest offences, and callest all
our sinnes into the hottome of the sea?

Thus

A christian instruction

Thus good lord.

CI do bterly renounce and forsake
the fende of hell, all idolatry interiour
and exteriour, al witchcraft, misbelieve
and all false doctrine whiche is not
Gods word. I bterly departe, fall and
flee from all creatures, whiche are in
heauen aboue, or in earth benethe, yea:
and my selfe also as of my selfe. And do
cleave vnto the onely invisible and al-
mighty, whiche is without beginning
and without endyng, whiche hathe
made all that is made, and whiche ru-
leth all after hys Godly wyll and pro-
uydence.

Math. i.
Elay. viii. The second parte of the beleue is, of
the second person of the holye trinitie,
God the sonne, God and man Iesus
Christ our saviour, and soundeth thus.

I beleue in Iesu Christ the
only sonne of God the father, our lord,
which was conceyued by the holy gospell,
borne of the virgin Mary.

That is.

I beleue and knowledge with my
hatte, and confess with my mouthe,
that the saine Iesu Christe whiche the
Iewes put to deathe, very worde and
sedde

For all parson.

seed whiche was promyced to our fore
fathers, Abraham, Ilaac and Jacob,
is the verye sonne of the liuinge God,
God and manne: without whome, no
man commeth to God the father: ney-
ther can be saued byanye thyng that Io hn.14,
herte can thinke, or mouth can speake,
sane onely in and through the same Je-
sus Christ, lorde and saviour of al chris-
tian men. The whiche to my behoufe
and necessitie, was conceyued of the
holy gholde, aboue all mens vnderstan-
dinge, and that without the worke of
man, and without all fleshly power, to
the entente that he of hys owne mere
mercy (for it so pleased hym) shoulde
clēse, purify, & make spiritual both my
concepcion & the concepcio of all men:
which concepcion is happened in sinne.
I beleue þ he is bourn to myne vse, &
behoufe of the pure & vnde-tilled virgin
mary, a sonne of god being i God frō þ
beginning, a sonne of ma, now become
ma, to the intent that he shoulde make
vs the chyldyn of God. Of a virgin, to
the intent that he shoulde purifre and
clēse vs of oure spotes and synnes.

Suffred vnder ponce pilate, Luk. xxiii.
Math. 28.

D. f. cruci-

P

A christian instruction
Crucifyed, deade and buryed.
Descended into hell.

That is,

I beleue that he suffred the moste
Shamefull death and tormentes of the
crosse and that for my transgressio[n], ini-
quite and synnes, destroyinge there by
all the tormentes of euerlastynge damp-
nacion, which I haue deserued. He suf-
fered death, wherby he vanquished and
Esay. lxiij. overcame euerlasting death and damp-
Apote. v. nacion, to the intent that we, through
Ephe. viii. his death shoulde obteyne immortallite.
Roma. i.
Act. v. He was buryed, and descended into
11. Cor. xv. hell, to the intent that we (thoroughe
Heb. x. baptisme) shoulde be buryed with hym
Psel. ciii. in deathe, and noþe walke in a newe
11. Cor. xv. spirituall lyfe.

The thirde daye he rose a-
gainst from death. He ascended
into heauen. He sitteth at the
righte hande of god the fathet
almightye.

That is.

I beleue that he vpon the thirde
daye

For all parsonys.

dayes (as a vanquisher of hel, deuell and
death) rose agayne for our ryghtuous-
nes geing vs an ex ample by the same
his resurrection, that we also shal ryse
from death at the day of dome.

He ascended into heauen, leadinge a
way captiuise captive: to thentur that *Ephe. viii.*
he shold be a true aduocate & a faith-
full mediatour, betwene God his hea-
uenly father and vs wretched synners.
He sitteth at the righte hande of God
equall with hys father, rulinge and
hauing power ouer all thynges, bothe
in heauen and earthe. In whose name
al knices must bow, both in heauen, hel *Philip. ii.*
and earth.

From thence he shall come *Abac. ii.*
to Judge the quycke and the *Actum. vi.*
deade.

That is.

I beleue that the selfe same Iesus
Christ at the day of dome or iudgement
(whiche day is only knowen to him ly-
ke as he ascended into heauen, shall com-
me agayn to iudge the quicke and the
deade. The quicke, that are all fayth-
D. ii. full

A Christian instruction

full Christians and the dead, that are
all wycked, unfaithfull and damnyed
people. And shall I say to the faythfull:

Matt. 25.
and xx.c.
Psal. viii.b
mat. vii.b
Luk. xiii.c
Esay, xx.f
Mat. xvi.
L. Lorin. v.
Come hether pe blessed of my father, in
heret the kingdome which is prepared
for you frome the beginninge of the
world: but alas to the dampned shall
he saye. Depart fro me ye cursed, into
the euerlastyng fyre, whiche is prepara-
red for the Dcuell and his aungels.

The thirde parte of the belefe or fayth
is of God the holy gholl the third par-
ton of the blessed trinitie, sauctifyinge
all thinges and soundeth thus.

John 14.6
I beleue in the holy gholl,
the holy catholyke church. The
communion of sainctes. The
forgouenes of synnes.

That is.

I beleue that no man can attayne or
come unto God the father, than ouelpe
by the woorke and meane of the holpe
gholle, who, with God the father thor-
rough Jesu Christ, is woorkinge and
geuing lyfe to al thing, without whom
nothing is lyuyng nor holy. Further-
more I beleue that here vpon the earth
is

For all parsons.

is a Christian catolyke churche or congregacion of the faythfull, whiche is nothing elthen a communion of the congregacion or assemblyng together of faythfull christians spiritually in one God, in one fayth, and in one baptisme. Of the which congregacion or assemblye, Christe is the heade, whiche congregacion also is gouerned and daylye increased throughe the holpe ghost, through or by the administracion of the holy sacramentes and misse ries distributed and geue to euery one by the handes of the priestes, administratours and preachers of gods word. Furthermore, I also beleue that no men can be sauued unles he become a fellow membre of this congregacion: and that nether Jew, Turke nor heretike can or may be sauued, bides he firste be reconciled and made at one, in & with the same holy assembly or congregacion. In the which, and no where els, is forueenes of sinnes, for he hath receyued the power of God to binde and to loose. Thys is the onely spowse of our lord Iesus Christ, whych is not adorned with glyttering shuning, costly, or transitory thynges of thy s worlde,

D. iii, neyther

A christian instruction

whether having dominion nor bearing
rule in richesses, kingdomes, golde, or pre-
cious stones, but is abiect, despised,
persecuted, oppressed, & troubled, yea,
in a maner wholy couered, hid & dissi-
gured with bloude through martirdo
of the reprobate, & unfaithfull, whose
surest signe or token to know herby, is
the declaring and professing of the go-
spel, both in word and dede.

Creech. xxx
John. v.

The resurrection of the bodye and the lyfe everlasting.

That is

I believe also that there shalbe a ge-
nerall resurrection or rising agayne of
all men, whiche euer haue bene or euer
shall be. So that this corruptible, and
transitory flesh and body, after that it
shall be dead, rotten & turned into earth
shall be restored unto lyfe, whiche lyfe
both of the soule, and body, I believe
surely, shall never ende. To the bles-
sed in everlasting joye. And to þ damp-
ned in everlasting sorrow. He that sin-
cretely confesseth this (sayth S. Iqua-
cius) and beleaueth it, he is happy.

Ephe. ii.

Concerninge the thyrd parte &

article

For all parsons.

article before rehearsed, Christ
In the gospel techeth vs saying: Mat. vi. 13.
Pray, that ye fall not into tem- Luk. xi. 9.
tation.

Having respect unto the worde of
him whiche can not lye, let vs praye to
God with the father of the possessed
yonge man, saying: Lorde strengthen
and encrease our fayth for without the
we can do nothyng, so wretched, so
corrupt and so frayle is our nature, yea
(throughe her owne loue so blynded)
that of her owne selfe, we can not byll
nor obeye the commaundement of god,
sofarre is our minde and inclynacion
ronne astray from the pristine forme of
innocency, in the traunsgressing of the
commaundementes of God, by our first
father Adam. So that in case we shuld
be compelled to striue agaynst oure en-
nemis the devill, the worlde and oure
owne flesh (which standeth vs in hand
to do, so longe as we are cladde with
this mortall bodye) with oure owne
strengthe, without the assaystence and
helpe of God, we shoulde by and by e-
uen at the first assault and sound of the

D. iiiii.

trum

A christian instruction

trumpete, caste bothe our weapon and
shyld from vs, and wholy despayring,
leauc our courage fall and yelde, and
suffer oure selues to be ouercomme in
suche wise that they shoulde easelye
beare rule and haue dominion ouer vs.
But the grace of God working in vs a
perfect fayth and hope with the dedes
of charite is able ynochly to worke al
thinges in vs, whiche otherwise we
shoulde not be able to fulfyll. Now to
the intent we lose not this fayth or be-
lufe, and that the same decrease or di-
minish not in vs: but rather may en-
crease, augment and ware frutefull,
there is nothyng better, more profitta-
ble or necessary, then to praye to God
without ceasing. For our lord Iesus
Christ sayth hym selfe: Seke & ye shall
 finde, knocke, and it shalbe opened un-
to you, pray, and if shalbe geuen unto
you. But he that wil pray to God with
an eruest harte, must be thus disposed.
First a man must knowe his owne in-
firmite, and weakenes, and confesse
to haue nedē of helpe. For as we rea-
de) the sickē hath onelye neade of the
physician, and him wil he gladly helpe:
like as the blessed virgin mary her selfe
withe-

Math. ix.

Luk e.xi.

Marc. ix.

For all parsons

witnesseth in her song, saying: he hath
filled the hungrye wþtþ all goodness, Luc.ii.
and hath sent the ryche away empþy
and boide. What auatleþ it that thou
prayest, when thou doest not knowe &
fele that thou hast nede? Is it not to
scorne and mocke with God: Iþocryp
and fayned prayer? Thou wylt aske,
how and in what maner shall we pray
to God for to obteyn those thinges
which are necessary for vs? Hearceth
fore, leasse perchaunce thou praye for
those thinges whiche are not lawfull
and mete, in steade of them whiche are
mooste necessarye and profitable for
the. For thereby it oft chaunceth that
God doth not heare vs as S. James
sayth, because we aske amisse. And as
Paule sayth to the Romayne s, we our
selues know not what is mooste neces-
sary for vs to aske. And therfore the
mooste highest doctor & master Jesus
Christ (who best knoweth what is pro-
fitable and necessarye for oure healthe
and saluacion) hathe described and
taught vs a mooste sure rule howe we
shoulde and oughte to praye, settynge
God his heauenlye Father as a sure
Marke before oure eyes, to whome we

D.v.

Shoulde

A christian instruction

shoulde lyft vp our hartes and inward
thoughtes, to hym (I say) aboue in the
highest, we that laboure and are laden
with syne, here in this vale of teares.
And he sayth, when thou wilt pray,
thou shalt praye thus.

Psal. cxvii

Our father whiche arte in
heauen, halowed bee thy
name.

Frome is to be noted, as before suffi-
ciently is declared, that it is impossible
to make an earnest, hartye and perfect
prayer, except a man, first and before al
thinges, confess his owne faute and
diseas. And therfore I haue set a brief
lamentacion and confession before evey-
ry petition of the lordes praye, to the
intent that the sinful conscience might
thereby be stirced and kindled to make
the more fervent and earnest prayer vnto
God, desyryng his helpe. And after
that, the contente and declaracion of
the same, right godly expounded and o-
pened to the honour of God, and vtil-
itie and edification of al men.

First vpon that poynte.
Our father whiche arte in heauen.
Confession,

D me

for all parsons

O merciful everlastinge God, most louige father, of whom al faterly mercy, fauoure and goodnes commeth and procedeth, both in heauē and earth. I poure miserable and wretched creature, knowledge and confesse before thy faterly mercy, that I lyke the riotous sonne haue despised and not regarded al the same thy faterly loue and trust, and haue shewed my selfe dysobedient towardes the: and haue not gauen care to thy most blessed word and louing exhortacions, but haue followed the voice of strangers, and haue cleaved more to the doctryne of men, then to thy commandementes.

O boyltuous louing God father of vs all, who manifoldly shewest thy benefites, and doest distribute and gyue thy gystes as well to the wicked as to the good, yea, sometime more corporally to the wicked then to the good. I knowledege and confesse before the , that I haue not loued other memme as my brether: nor reuerenced them, as thy chyldren: but in pride haue exalted my selfe above my brother, despysing, hatynge and enuyng him, as the unfaithful ser
mat. xlviij
gaunte did his fellow brethren in the Gospell

A christian instruction

Gospel. And furthermore I confesse
(mooste meke and loving father) that
I haue fyrsie soughte helpe and coun-
seil by the creatures here beneath vpon
earthe, and not by the who art aboue
in the heauens euerlasting and almighty,
and onely canst and wilte helpe, as
a good father of vs all: I haue mooste
of all set my thoughtes yea, (alasthe
whyle) my whole harte, mynde, truste,
and all my desyre vpon earthly tem-
poral and transitorye thynges, and
haue not lyfted the same vp unto the
which arte in heauen, lyke as I ought
to haue done; for the whiche I crye the
mercye.

Prayer and confession.

O louinge father, thou hast of thyne eu-
tyme goodnes created vs vpon earthe,
and for nothynge hast thou deliuered vs
from everlasting death, whiche we were
gilty and had deserued. O good father:
we are not worthy to be thy chyldeyn,
for we haue sinned agaynst thy righte-
ousnes. Neuertheles by the comman-
dement of thine onelye sonne, we doo
boldely say, our father. O thou fayth-
full father, what shall we giue the a-
gayne, or wherewith shal we recomp-
ence

Foxall parsons.

perce the for thy greate loue and goodnes which thou through thy mercy and singuler goodnes hast geuen vs powec to be thy chylde and to become heires of thy kingdome with thy dete sonne Jesus Christ. Thou art truly our faithfull and trusty father, for thou bearest vs like a mooste gentle and kuide father his chylde in his armes; and thou ledest vs wyth thy righthande, that we (althoughte we sometyme thidughe weakenes do stuble) are not altogether brouised and destroyed of our enenies. Thou doest preserue and kepe vs lyke the apple of thine eyes, and he that toucheth vs (o father) toucheth the. O mylde and lyberall father, howe richely hast thou endued thy chyldren, with the wholesome meate of thy Godlye worde: for now do the poore sit down, they eate and are fylded, and prayse the lord, with all them whiche after the motion of the holy ghost, seke the with all their harte. Thou hast geuen that lyuyng water where wyth we maye quench and expel the drye thirst with out ceasinge. O father how louinglye and kindly doest thou call vs, through the mouth of the prophet Esay, sayinge
All

Psal. xvi.

zacha, ii.

Psal. xxi.

A Christian instruction

Esay. vi. All they that are thurstie, come to the waters, and ye that haue no mouye, make hast, come bcy that ye may haue to eate. Come bcy myne and mylde without money or money worth.

Wherfore do ye lape out your moneye
for the thing that fedeth not, and spende
your labour for the thing that satisfi-
eth you not? But harken rather vnto
me, and ye shall eate of the beste, and
your soule shal haue her pleasure in
plentuousnes. Lelyne your eares and
come vnto me, take heare, & your soule
shall lyue. For I wyl make an everla-
sting couenant with you, euē the sure
mercies promysed to Dauid. Therfore

Act. xiiij. d
u. xiiij. vii.
zech. xxv.
iii.

moost kinde father we confesse and re-
uerence the lyke chyldren do they: Fa-
ther here vpon the earth. Thou dwel-
lest in the heauenis with thy aungelles,
who are not troublid with the fleshe:
but (alas) we dwell vpon this earthe,
in this miserie in all trouble, aduersite
and tempeation. We ought also to bee
heauenly separated from all worldlye
and earthlye spottes or wrincles, and
a pure holy temple of thy holye maie-
sty. Like thou haſte promised. They
shalbe my people, and I will be their
God

Apo. xxi.

for all parsons.

God : and I wyll dwelle with them to
the ende of the worlde. O mooste wylle
father, thou knowest oure weake[n]es &
infirmitie, how that in this heauy bur-
then of the flesh, no man is pure, nomā
vngyltye (by or throughē hys owne
strength) before thy face. Al our rightu-
ousnesse are as þ clothes stayued with
þ flourc of a woman, we fal euerichonē
as the leauc, for our sinnes carue vs a-
way lyke the winde. To bringe furthe
any thinge of oure selues, whereby we
mighete become righteous we are not
able. All our fathers (whiche now are
gone) haue sinned and are fallen from
the: and are become vuprofitable, ney-
ther was there one that dyd good: But
thou lordē hast made vs righteous,
and clensed vs so that we are heauenly,
and a kingdome wherin thou sittest.
And vnder thy fete hast thou the earth
to a fotestole so that we do altogether
þe vnd er thy myght and powre, with
flesh and bloude, not seking oure owne
luste and desyre , but thy wyll: not the
thinges that are here in thys worlde,
but in heauen, wherethy sonne Iesus
Christ sitteth on the right hande. The
heauens and firmament in theyr conti-
nual course are obedient unto the. and
serueth

Isay.64.

Ez.eno.3

Ecc.xxii.

Christian instruction

Serveth us also continually, geying vs
lyght and clearenes into the worlde to
the ease of all men: as well the wicked
as the good: by the whiche thy greate
pitie, mercy and goodnes is expressed &
declared vnto al the world. O most gentle
father, graunt that we may so diligēt-
ly serue thy maiestye, and all men for
thy sake, both wicked and good, righ-
tuos and unrightuos. And boldelye
declare & pronounce without ceasing,
(I speake as the heauens do) thy Godly ho-
nour before all men, so that therby thy
mighty name may be praised and mag-
nified for evermore. For we are crea-
ted and made throughe thy goodnes, to
thy honoure, to knowledge, to confesse
and serue the.

Psal. 18.

Lactans

Hallowed be thy name

Confession.

O heavenly father lorde God, whose
name is hallowed aboue all other na-
mes everlastingly, and also called on me
to认 me in baptisme. I confess before
the, that I (alas the while) haue not
magis-

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100 FOR ALL PARENTS.

magnified also worthyppe the same
name as I ought to do. But have ar-
gantly and presumptuously attribut-
ed al honours unto my selfe, and haue
exalfed and boasted my selfe in my looks
and dedes and other thy gystes.
Furthermore I haue also made thy
name a cloke to inke dolerty, titans
my wilnes, knauety; also through ypa-
cysy Redatinge causyng mischuringe
and dayne talkynge, greatly abusage
and dishonouringe the sauer wherfore
I cry the mercye to god amonst them who

sayd godis name in euill yonge yonge

prayer and confession. Is chur-

Thy name(o father) be hallotheare
magnifed for cuetnesse, for vancoure
apparayneth all lande and euery shul-
playse, but unto vs all shame and con-
fusion; For al that we ave, that are we
by and through thy mercye alsothat
we receyue, we receyue at thy mild and
lyberall handes. So that no mannes
death re boalte as though he had it of his
selfe. But thou openest thy hande and
fallest al creatures with thy blessings.
Without gentle father, let vs fall from
our selues, wholy abycting and despary-
ring of oure owne fleshes strength. O p

L. i.

we

A christian instruction

me neyther truste to our selues nor yee
to our good workes; but that we mape
fere or set oure eyes vpon the, like the
psal. cxlii. seruaunt fixeth or setteth his eyes vpō
his master til time that thou haue mer-
cy on vs. For if it were not for thy mer-
cy, we were as Sodoma and Gomor-
ra. Therefore thy name be sanctified
and blessed from the rising of the soule
vnto the goinge downe of the same.
Rom. vii. Grantaunt(o father) that out soule with-
out fealurke, and al out strength with-
out lothsonnes or tediousnes, mape
laude and prayse the in word and dede.
And althoough we did all those thin-
ges which thou comaudest vs, shape
us such a harte that we yet may say
luk. xvii. that we are unprofitable seruauntes.
For if we haue any thing that good is,
it cometh frome thy grace. O father,
take from vs all pride and the loue of
ourselues, no more then we oughte to
do, and that we exalte not our selues a-
bove other: But that we chinkinge &
knowing þ thou hast geuen vs power
and strengthe accordyng to thy good
will and pleasure) with all humilitie
and lowlynnes, mape walke after thy
Godlye couenant and wyl. That we
may

for all parsonage.

may say with that priuete prophete
David. Not unto vs(o lord) not unto
vs, but unto thy name glorie the praysse,
for thou art onely loue both of heauen Psal. cxvij
and earthe.

Thy kingdome come.

Confession.

O lord God, I complayne, lament
and bewayle my mistry unto the, that
I haue bene captiue (ah wretche that
I am) in that straunge land of babylon
in the lande of death, gerasinge my mem-
bris to the seruitude of sinne to striue
agaynst thy holyc kyngdome. And al-
though I haue forsaken the deuell and
all hys workes in baptisme: Yet al that
notwithstandyng, I am become(wo
unto me) unfaythfull, forsworne and
haue fled from the aid conne to thyn
ennemyies: Haue mercy on me.

Prayer and confession

Come(o lord) and make your dwel-
ling with vs, and let vs be attone with
the, so that we maye remayne or conti-
new in the, and thou in vs. Louting fa-
ther, make our tre (whiche is barren &
nought) moyste to the intent that with
feruent loue, it maye brynge furth ripe
E. ii. pleasant

A christian instruction

gicalaunt and sauery frute.

¶ moste kinde father, graunt that for
duly and truly may sanctify and make
holie the Saboth daye, which thou with
all diligence hast commaunded vs.

¶ suffer all fleshly lustes and wicked de-
sires to cease in vs. And lyke as euerye
creature, both i heauen and earth doth
obey the, and suffer them selues to be
ruled and governed of the: ¶ even so
smal gentle fater drawe and plucke
out of our hartes, al suche thinges as
I mene good in our syght, to the intent
that thou maiest rule vs, not after our,
but after thine owne wil. ¶ for we know

¶ Pro. xvi. that the mayes of man are not his, and
that it lyeth not in man to lise or lead
his mayes, whether he lyfeth. ¶ thus
good lord, graunt that we paciently
and with a quiet harte, may suffer thy
hande when it toucheth vs, and suffer
vs gladlye and cherefullly to beare all
suche thinges as it shall please the to
lay vpon vs, whether it be good fortune
or euell aduersite, sycknes, shame, fry-
pes, yea, and deathe also? And suffer
our owne nature so to rest, to be quiet
and cease, that the couet, seke and des-
pire not (through superfluite and the
despise

For all parsonys;

Besyse of wage auctee) to breake or stang
gresse the holy Sabbath daye

Thy wyl be done in earth
as it is in heauen.

John. xiij.
Luk. xxij.

Prayer and confession.

O my lorde God, to the I make my
mone and complaynt that I haue follo
wed mine owne wyl, to thy dishonore
and to my shame, and haue resisted thy
most Godlye wyl, to the whiche I am
very soray.

Prayer and confession.

Therefore (o most louyng father) do
not mine but thy wyl fulfylled. Thy
wyl is done and fulfylled in heauen a
mongest the Angells, which without
all difficulte do accordyng to thy wyl
and tremble and quake at thy beckynge.
The Sunne and Moone kepe theyr cour
te and never transgresse the same.
Even so oughte it to bee with vs also.
But we wretched sinners are so fraile,
and in our nature we finde nothunge
that is after thy godly wyl, but against
the and thy moste holye Lawes: thus

E. iii. doth

A christian instruction

þoþe our poysoned olde Adam kyche
and ſtryue according to his olde kinde.
I geaunte in dede, that in the inwardē
man we do finde a deliſe and pleaſure
in thy lawe, but in our fleshly meþbres
is an other lawe; that is the lawe of
the hart. And therfore that we would,
we doo not: but that thinge that we
woulde not, we doo. Therfore(O moſt
Rom. viii louing and gentle father) gþue vs thy
Lawe inwardlye in vs, and write the
ſame in oure heartes to the intente
that we maye feare and loue thee and
walke in thy commaundementes. Gþue
vs a newe hart ſendinge thy ſpirite in
wardlye in vs, þ he maye kindle vs so
þy whole loue, that we may loue the w
all our hart, w al our ſtrengthe, aboue
al thynges: and that we may loue our
neigþbour for thy ſake in thankful-
nes (for the unſpeakable riches whiche
thou haſt habundauntlye poured vpon
us) even as our ſclues.

Rom. viii For he that hath loue, fulfilleth the
lawe and he that loueth not, reſleth or
ſicketh in the deathe. We ought of du
rie to be neele people according to thy hart,
doyng all thinges according to thy wil:
but where is there one ſuch among vs?
and who can gþue vs a hart to feare
the

For all parsons.

the and to kepe thy commaundementes
at all tymes so that it maye happen or
chaunce wel vuto vs and our children.
O lorde thou onely arte he. Thus
(good Lorde) cleanse our hartes and the
hartes of our sede, that we with all our
strength, and with all our soule, maye
loue the and lyue. Make vs whole, the
are we whole. Make vs blessed, the are
we blessed: For thou art our laude and
praye. Oh, howe ofte is our wyl con-
trarye unto thy wyl, and against thy
lawes? we had manye times rather or
lyuer that there were no Lawe, nor no
God, nor no trueth. Oh, howe is oure
hart and vnderstanding darkened, so as
in suche wise that we canne not se our
selues: therfore (olorde) haue mercy on
vs accordinge to thy greate mercy, and
shape, or creare in vs a newe harte, and
poure thy perfecte spide in vs, so that
no more we, but rather thou liue in vs,
and worke all our workes accordinge
unto thy Godly wyl, to the intent that
thy wyl be done in earth as it is in hea-
uen, in the fleshe, as in the spide, so þ
the fleshe do not stirre and rage against
thy truthe, neither let it be subiect vnto

psalm. II

E. iiiii.

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A Christian Instruction

the euell hentes, but let it be one spirite,
with thy sprit: And let it haue a plea-
sure and displeasure, in that thing that,
thou arte pleased and displeased with.

Luk. ix.
Deu. viii,

Gyue vs thyg day our daylye
breade, for we haue no maner bread, but thy godes
blessed bread, which we haue receyved
out of thy celinge by thyne hand, and therfore
our aduertisement.

Confession,

I can not deny, but must vedes know-
ledge and confesse, that I (alas the whi-
le, good father) abhoringe the liunge
breade of my soule; haue fylled and fed
my soule, with the drasse and chaffe of
straunge and worldlye doctrine, lyke a
swine, wher w I am become feble, im-
potent and withered: for the whiche I
am sorwe, and with all my harte cry the
mercy.

Prayer and confession.

Thus (louing father and geuer of all
consolacion) thou that feedest all flesh.

Blis vs our dayly bread, I meane that
bread, by the whiche the soule of man is
made alvyue, gyue vs that saine at all ti-
mes, to the entent that we wanting the
saine, perlysh not for hungre. Blis vs
sayth

For all parsons.

Faythfull and learned preachers, that
may iustly and duely fede our soules,
setting and bearing before vs thine onely
sonne Iesus Christe, leaving alia-
bles, dreames, baine and false doctrine
to the intente that we thy shepe, be not
slayne vpon thy holy mount in thy ho-
ly tabernacle. O louinge father, open
our eares of understandyng, to the inten-
tent that we may understand, conceue,
trust and stedfastly beleue in thy holy
word, and thereby, borne a newe in a bet-
ter lyfe then we haue led hitherto, may
with Iesus Christ, as thy chylde[n], be
receyued of the in thy Godlye loue and
fauour. Lorde of thy clementye mekes-
nes and mercy, giue vs understandyng
that we may proue þ spyrte[s] whether
they be of you or of some other: for the
wicked and malignaunt sprite can som-
time alter and chaunge him selfe into
an Angell of lyght. O lorde drawe vs
through thy mercy unto thy sonne Iesu-
sus Christ, that we may iustly and per-
fectly receaue him in our harte[s]: for he
is the lyuing breade, which descended
from heauen. Giue vs also (most gen-
tle father) oure bodelye foode, after thy
Godlywyll: Raine, Sunshyne and mete

Credo. II.

i. John. 4

ii. Cor. XI.

John. vi.

E. v.

Wes

A Christian instruction

whether for the frutes of thy feldes in
due season: to thintent that we taking
sufficientlye of the same, maye laude,
prapse and magnify the. O moste wor-
thy father, let vs not besorowfull and
careful for those thinges that we shuld
eate and drinke, or wherwith we shuld
Mat. vi.
be cladde. Let vs cast all our care vpon
the for thou carrest for vs: & thou kno-
west before we aske of the, what is ne-
cessary for vs, yea, many times thou ge-
uest it vnto vs before we aske it. Gue
vs not to great abundance of ryches,
lesse we be thereby occastoned to ex-
alt oure selues agaynst the, and agaynst
our neyghbours, or that we forget not
thy great goodness and mercy: neyther
give vs so great poverty and nede that
we be constrainyd to begge breade, or
to stcale, or prouoked to sweare & blas-
phemie thy holy name, through vnpac-
t sufferynge. But gue vs our daylye
 sustenaunce, neuertheles according to
thy godly wyll. We of durye must di-
lygently laboure and worke, but vnto
the, as he that geueth the encrease, we
shall cast all our care: for we are al in
thy haunde, and there is none that can
resist thy Bodly wyll. Thou(good fa-
ther)

For all parsons

thee)guesst vnto vs, and hast power to
take agayne from vs: If thou guesst,
then doest thou accordyng vnto thy
mercye: If thou takest: then doest thou
accordyng vnto thy ryghtyousnes.

forgfue vs oure trespasses as Eccle. 28.
we forgfue the that trespass Math. 18
Marc. xi.
agaynst vs.

Confession.

O heauenly father, I haue bene hard=necked, sliskecked & stubbyrne, against those whiche haue offended me: & haue not wyllingly remitted or forgeuen them their trespasses: but I haue much more accounted and esteemed the offence whiche they haue done agaynst me, then that whiche I haue done agaynst thy Bodly maiestie. I haue set the sune of my neyghboure before, and mine behinde, and haue much soner spied a mo te in my brothers eye, then a blocke in Luke. vi. mine swone eye . By reason wherof, I haue not hartely or duely (as I oughte to haue done) desired that thou woldest forgfue me my sinnes, the which (alas wretche

A christian instruction

wherby that I am) are ineffable and innumerable. Wherefore I cry the mercy.

Prayer and confession.

Weke and gentle father, we are exceedinge greatly in thy debte, and have not, nor know not where with to paye the. We knowe nothinge better, then that we fall prostrate before thy fete, and cast vp our eyes towardes the, and cry the mercy, for thou arte mercyfull and the whole earth is ful of thy mercy

psal. xxiij. We knowe that no man is holy nor sauued by hys swone workes onely, excepte thou haue mercye on him and forgiue him his sinnes. Happy are they whose

psal. xxv. sinnes are forgeuen and couered. Happy is that manne whose sinnes are not imputed or reckened vnto him. O mercifull father if we go not about to make our selues vngilte, faultles or inculpable, then shalt thou forgiue vs all oure sinnes. And if wee thoroughe confession, do knowledge or discouer oure synnes, then shalt thou thy selfe couer them, and cloke or hide our shame. In our spirite (o heauenly father) is great deceipt, he whiche withoute the brightnes

For all parsons.

nes of thy Bodly light, we caunelther
see nor kniwe.

We loue oure selues, we seke that
that is ours; we feare aduersitie, wee
loue not the, we seke not that which is
chine, yea not so muche as in corporall
or bodelye thinges. Therfore we do se
our dampnacion wherewin we are: and
there is none that can redeme or deli
ver vs, excepte we call and cey vnto the
out of the deyrthe.

O father forgiue vs our trespasses,
through thy greate mercy, like as a lo
winge father forgiueth his chylde, for
thou hast promised it vnto vs, saying:
If the vngodly wyll turne away from zech. viii
all hys sinnes that he hathe done, and
kepe all my commaundementes and do
the thinge that is equall and righte,
doubtles he shall lyue and not dye: for
I haue no pleasure in the deathe of a
sinner(sayth the Lord) but rather that ii. Pet. iii
he conuerre and lyue. Agayne thou hast
commytted fornicacion with many lo Jere. iii.
uers, yet turne againe to me, and I wil
receave the. O mooste kinde father,
*think vpon thy promyses, haue mer
cy on vs, & forgiue vs our trespasses, as*

A christian instruction

we forgive the þ haue trespassed agaist
vs. O most louinge father, we confesse
and graunte that it lyeth not in oure
power to songyue our enemyes, rea,
Luke . vi. to loue them as thou commaundest, so
is oure nature povsoned and infected
that it is impossible for vs to do it. The
loue of our selues, whiche is the roote
of all Sinne, seketh alwayes þ whiche
is hers and not that whiche is thyne,
or that whiche is to thy honoure, or
that which is profitable to our neygh-
bour. Thus(good father) plantē in vs
the true brotherlye loue, that we(as
thou hast done and taughte vs,) maye
with all our harteloue them, forgive
them and pray for them.

Wetely I do know(most louing fa-
ther) that if we forgive not our neig-
bour thou shalt never forgive vs oure
sunes. Furthermore I knowe that no
sacrifice or prayer is acceptable or plea-
saunt unto the, as long as we reconcile
not our selues with our brother. Ther-
fore geue vs grace that we maye forgive
our debtoues, then shalt thou also for-
geue vs our offences, for thou art kinde
and full of mercy. And thou arte come
downe frome heauen here vpon thys
earth

for all parsons.
earthe for synners that repente and amende theyz lyfe.

And let vs not be led into temp vcal. xi.
tacion. But deliuer us frome ^{3. Act. 14.}
evyl. Amen. ^{i. Pet. v.}

Confession.

O my lord God my heauenly Father, I
haue oft and many times (alas the whi-
le) gowing place unto temptation. Like
an unfaþthfull deputie or liuetenant,
who(through) oþerfulnes and negly-
gence, tomatdes his lordes yeldeth and
geueth ouer his castell or bulwarke vñ-
to the enemis; & cyther haue I bene
only satisfied with this misetablie wret-
chednes of fragilitie and sinne, but ha-
ue had a pleasure and delyte therin, in
such maner that I haue willyngly sit-
ted, moued and geuen my selfe ouer &
desiled my self lyke a swine in the mud-
dy and filthy puddle and myre. And
haue not endeauoured my self for that
whiche is everlastinge and good. For-
geue (o father), and helpe the feble and
weake.

Prayer

A Christian Instruction

Prayer and confession.

Dmost bounteuous Father, thou whiche
John. viii
I. Pet. v. art a bosome and louing helpe of all tha-
that feare thee and call on the in nede;
trouble and persecucion. Beholde and
consider that our life is a litte and con-
tinall warrefare here in this worlde.
Dur enemis cease not, the deuell go-
eth about lyke a roainge lyon, seekinge
whome he may deuoure. The gloriouse
and flatteryng worlde in lyke case, lau-
gheth upon vs on euery side. And oure
swone mesme, and ghosly, or turbatdene
mype teasth, neuer to sputer and strive
agaynst the sprite and that so behemet-
ly, that of euery necessite we are compel-
led to call upon the for heire, ayde and
consolac[i]on, as to a Faythfull Father, who
wyl not suffer vs to be tempted aboue
our power, but wyl Faythfullie helpe
vs at oure right side, to the intente we
wylde not be ouercome of our enemis.
Dcomforter and Father of al conso-
lation comfort vs in all our aduersitie:
for thou art a father of all consola-
tion and thou wyl strengthen vs and
make vs aliyue, euē in the middest of per-
secucion. **D**lorde we desire not to bee
delyue-

For all parsons.

led from þ crosse nor yet that thou take
vs from the worlde before that oure
houre come whiche þ hast appoynted.
But delyuer and make vs fre from euel
and suffer vs not to peryshe betwene
oure ennemis: For if thou diddest not
helpe vs, our soule shoulde immediatly
dwell in hell: and that fearfull Image
of death shuld without ceasing torment
trouble and vex vs in euerlasting dar-
kenes in the shires of hell. O thou spe-
ciall helper of all weake and troubled
creatures, if thou accordinge unto thy
Judgement suffer vs to fall(for theris
is no ma, which hath not fained) yet lyft
vs vp againe. And like as a mother lif-
teth vp her childe that is fallen, even so
delyuer vs from all those thinges whi-
che might or maye be hinderfull unto
vs. O most true father, thou kepest
thy couenant and promis at all times
and evermore: We trust in the, that ly-
ke as thou oves hast delyuered vs from
all euell, through the Sonne Iesus
Christ, thou shalt preserue and saue vs
through the effusion and sheddynge of
his holy and precious bloude, with the
which he hath sprinkled and clensed vs
of all our sinne vpon the crosse.

F. t.

Conclusion

A chrisitian instruction Conclusyon of the lordes pray- er or pater noster..

This prayer we sed unto the, o almighty
tie, euer lasting God, heauenly Father,
stedfastly trustinge in thy bottomeles
mercy and holy promises. For thine
onely sonne our Sauour Iesus Christ
hathe taughte and commaunded vs to

Luke. xi. pray, saying: Ask, and it shalbe gauen
vnto you knocke, and it shalbe opened
vnto you. And what soever thou askest
belue, and it shall happen vnto the.

What soever thou askest my father in
John.14. my name(sayth Christ)he shall gyue it
the. Therfore(o holye father) we come
vnto the, in the name of thine onely son
ne, not douting but that thou wylt hea
re vs: But, o lord, giue vs our petition
and request, not according as it shal
se me good in our sighte, or accordinge to
our wyll: But when thou shalt thinke
it time, and as thou wylt, and by such
meanes and wapes as shalbe most agree
able to thy godly wyll. Amen.

Marke.8
Mat. iii.

A brefe instruction of Baptyme.

There

for all parshing.

There are thre whiche beate re^z
corde in heauen: the father, the
worde and the holy ghoost, and
these thre are but one. Our lord Iesus
Christe sayde vnto his disciples:: go ye
your way into all the worlde, & preach
the Gospell vnto all creatures. Who
so beleueth & is baptised, shalbe saued:
but who so beleueth not, shalbee dam-
ned. When we then are baptised, wee
receiuе a sure witnes, that alwe which
beleue in Christe, are washed and clea-
sed in the preciuos bloude of that lam-
be, Iesus Christ our saviour, which
was put to death. And the dippinge in
the water signifieth vnto vs, that we
are mortified of sinne, of our owne wil-
and of al fleshlye desire, and after this
maner are we buried with Chrysste in
the fount. And that we are lifted againe
out of the fount, signifieth vnto vs, that
wee are risen frome deathe, that is,
drawen out of all sinne whiche myght
bring vs to deathe, in a newe spirituall
lyfe. And also that after this temporal
death, we shall rise agayne into euerla-
stinge lyfe: And vpon this we receaue
oure name, and thus are oure names
written in the roolle of the christiani-

F. ii.

knight

A christlan instruction

knightes of Chytle, vnder the stan-
darde of the holye crosse, as longe as
we lyue.

Prayer.

O moost blessed foregoer and guyde
of the Christen people Iesus Christe,
who, submitting and humblig thy self
vouchsauedst to be baptysed of Iohn
in the Jordane, and werest not onelye
baptised in water, but also in bloude
and in the holye ghosse, vouchsafe euē
so to enclyue, bowe and dispose oure
outwardē lyfe, with oure inwardē
ininde, affectes and desires in the ful-
fylling of all righteousnes, so that we
beig now mortified and dead of the old
Adam through thy holy wittnes of bap-
tyme, by the woorke and operacion of
the holye ghost, may alwayes haue our
holye couenaunt in remembraunce and
before our eies, that vowe or couenaunt
(I saye) which we haue taken vpon vs
in baptyme, to the intent that we may,
as faythful champions, stryvunge a-
gainste the worlde, the deuell and the
fleshe, vanquyshē and overcome them
with all other whiche myght be noy-
some or hynderfull unto vs. Amen.

I

For all parsons.

A briefe Instruction of christes
supper, in the whiche he geneth
vs his fleshe and bloude.

Saynt Paule sayth to the Corinthy-
ans. That whiche I delyuered vnto
you, receyued I of the lorde.

i. Cor. xiij.
Mat. xxv.
Mar. xiiij.
Luke. xxii.

For the lorde Iesus the same nyght
in the whiche he was betrayed, toke
breade and gaue thakes, and brake it,
and sayde: Take ye, and eate ye, this is
my bodye, whiche is broken for you.
Thys do in the remembraunce of me. Af-
ter the same maner also he toke the cup
whē supper was done, and sayd: This
cuppe is the newe testamente in my
bloude, this do(as oft as you drinke it)
in the remembrance of me. For as oft
as ye shall eat of thys breade & drinke
of this cup, ye shall shewe the Lordes
deathe vntyl he come.

Wherfore who soever shall eate of
this breade, and drinke of this cuppe of
the lord unworthely, shalbe giltie of the
body and bloude of the lorde. But let a
man examen hym selfe, and solet hym

i. Cor. xiiij.
F. iii.,
eate

A chrysian instruction.

Eate of thys brcade, and drinke of thy s
cuppc. For he that eateth and drinketh
vñworthelyc, eateth and drinketh his
owne damuacion, because he maketh
no difference of the lordes bodye. This
hathe the sonne of God first instituted
vnto vs, to the intent we shoulde do the
same thyng after him, even vnto the
ende of the worlde, and that wee out-
wardlyc shoulde kepe, holde and ex-
ercyse oure selues in thy s supper of
thankesgeuinge, hauinge alwayes in
remembraunce his interplyable loue
and benefites shewed towardes vs: &
left vs in a Testament to a corrobora-
cion or strengthenyng of our beleue or
saythe.

Prayet.

A most blessed and holy bloude brcade
for all sinfull creatures Iesus Christe.
I haue minite so oure eyes of the inward
sences or vnderstanding, so and in such
wise(3), say yþ we altogether through
one p[er]sonne te knowledge in one faythe,
in one spirite, may so vse this misterye
and holy sacrement in the christen com-
munion and receave the same in suche
faythe, cu[n]as, thou hast instituted it: to

the

For all parsons.

The intent that we may come worthly
to thy communion, and that we maye
there so eate and drynke, and being as-
sembled in fervent charite and brother
ly loue, may declare thy bitter death to
eache other, and haue the same alway-
es in our remembraunces, not doubting
but stedfastly beleuing and continuing
therby vnto death, that thy holy Body
and most precious bloud hath bene of-
fered ones for all vpon the tree of the
crosse, to a perfect attonement, remissi-
on and forgeuenes of all our sinnes.

Furthermore giue vs grace(o lord)
that we and all men maye rightly and
justly know to what end and wherfore
thou diddest institute and ordayne this
newe Testament, to the intente that we
through the same power, with
a perfect beleue in the same,

may stedfastly continue
agaynst oure enne-
myes. Amen.

Finis.

(:)

(:)

(:)

(:)

filli

C The ordinarye for all
faythfull Christians to leade a
vertuous and Godly lyfe
here in thys bayle
of my servye.

To the christian Reader.

c. Tim. ii.



Aules good chrissten
reader, the firsse to
Timothē the second
chapter, speakeinge
of our great graund
mother Eve, who
after that she was
deceyued and subdu-
ed unto the transgressio[n] brought forth
death vpon all her posterite)declareth
that to heale so great a wounde and to
apeare beautifullie in the eyes of the
mighty lord, whose deare sonne Jesus
Christ sayde. Father those that thou
hast geuen unto me, I wyll that where
I am they bee also with me, that they
may see my glory. After the first rudi-
ment of a Christian (the which is faith)
is waptyng byrgins, ought to be at-
tentamente

John. 17.

Fox all degrees.

undaunt and seruiceable unto hym , þ
in thys vale of myserye intendeth to
leade a perfect lyfe , loue holynes and
discretion . Under the whiche discre=
cion, as it may be gathered by the pro=
perte of the Breke terme in that place, sophrosyne
are comprised chastitie, temperaunce:
modestie and decent shamefastnes, be=
cause al these vertues are alwayes co=
herent and ioyned together . And holy=
nes like as she requireth to sive from al
vice, o doth she require the exercise of al
virtuous workes and doinges that pro=
leade effectually from faythe thorowe
loue . That the name of hym maye bee
sanctified who sayde unto his father.
I haue declared unto them thy name .
And wyll declare it that the loue wher
with thou hast loued me, maye be in
them, and I in them . Wherfor that by
loue, the duetie of all meyne frome the
lowest to the highest maye be knownen
from the one to the other : Reade ouer
this lytell booke , that (walkinge in
the dayngrous pathes of this eryle)
thou mayest knowe howe to bee tray=
ned unto the mansion place prepared
unto the ryghtuous that never shall
haue ende,

John. xv.

Dowc

The ordinary

Fyse.

Howe the spirituall Prelates
oughte to vse them selues to-
wardes the commen people.

Mat. 10b

Mat. 27c



Beholde, I send you
forth as shepe, ambg
wolues. Go ye your
way and teach al na-
tions and baptyle
them in the name of
the Father, and of þ
sonne, and of the ho-
lye ghosse. And teache them to kepe all
thinges, whatsoeuer I haue comunau-
ded you.

John. xv.
Zol. i. a.

C Ye haue not chosen me, but I haue
chosen you, and ordyned you, that ye
go and bryng furth frute.

John. xv.
Act. i. a.
and ii. d

And ye shall beare me witness, not once
ly at Jerusalem, but also throughoute
the land of Iutry, and Samaria, and to
the uttermoste coastes of the earth.

Ioan. xxi

Receyue the holy ghost. Whose sin-
nes soever ye remis, they are remytted
vnto them, and whose sinnes soever ye
receyue, they are receyued.

Wcrely

for all degrees.

Thereby I say unto you, what soever Math. x.
ye shall bunde vpon earth, shalbe bound mat. 18. b,
also in heauen, & what soever ye loose
vpon earth, shalbe also loused in heauē.

Take hede vnto your selues, and to
all the flocke, amonge the whiche the
Helyghost hath set you to be bishopes
to feade the congregaciō of god, which
he hathe purchased with hys owne
bloude.

Act. xx. v.

Jesus Christe whiche cam downe Ephē. iii.
from heauen and is gone vp agayne a-
bove all heauens, to fulfill all, hathe
set some to be apostles, some to be pro-
phetes, some to be Euangelistes, some
to be shephardes and teachers wherby
the sayntes myghte be coupled toge-
ther thorowe cominen seruice, to the e-
difieng of the bodye of Christe. A Bys-
shop must be blameleſſe. The husbande
of one wife, sober, discrete, manerlye
hatberous, apt to teache, not geuen to i. Tim. iii.
muche wine, no fighter, not geuen to Laurit. xxi.
fylthy lucre, but gentle, abhorring stif ^{Ezech. 44.} Titu.iii.
abhorring couetousnes, and one that
ruleth his owne house honestly, hauige
obedient children with al honestie. For
if he can not rule his owne house, how
shall he care for the congregacion of
God?

The ordinary

God:

ii. Tim. i. The seruaunt of the lord ought not
Gal. vi. 1. to striue, but to be gentle vnto euery
man, apt to teach, one that can forbear
euell, one that can with mekeenes en-
forme them that resist, if God at anye
tyme wyl geue them repentaunce for to
know the truthe, and to turne agayne
from the snare of the deuell, which are
i. Tim. 4. holden in prison of him at his wyl.

Preache the worde, bee fervent, bee it
in season or out of season, improue, re-
buke, exhorte with all long sufferig and
doctrine. For the time will come when
they shal not offer wholsom doctrine,
but after theyr owne lustes, shall they
(whose eares itch) get them an heap of
teachers and shall turne theyr eares
from the truthe and shalbe geuen vnto
fables. But watch thou in all thinges.
Suffer aduersyte do the workes of a
preacher of the gospel, fulfyl thyne of-
fice vnto the vttermost.

Pro. 27. c. Se that thou knowe the numbre of
John. 10. thy cattell, and loke wel to thy flockes.

Titu. i. b. A Byshop must cleave fast vnto the
true word of doctrine, that he maye be
able to exhort with wholsome learning
and to improue them that saye against

it

for all degrees.

It. The elders which are among you I exhort, which am also an Elder and a witness of the affliction in Christ, and partaker of the glorye that shal be opened. Feed Christes flocke whiche is among you & take the ouersight of them not as though ye were compelled thereto but willingly, not for the desire of fylthy lucre, but of good mynde, not as though ye wer lords ouer þ parishens, but that ye be an example to the flocke.

i. Pet. v.
Acto. v.
Act. xx. v..

Titu. ii. a

Who soever wil be greate amouge you let him be your mynister, and who soever wil be chiefe, let him bee youre seruaunte. Euen lyke as the sonne of manne came not to be stued, but to do seruyce and to geue hys lyfe to a redēption for many.

Go and preach the Gospell, saying. Math. x.
The kingdome of heauen is at hande.
Heale the sicke, clese the lepers, raise the deade, cast out the deuels. Frelye ye haue receyued, freely giue agayne.

Who is now a faythfull seruaunte, whome hys Lorde hathe made ruler over his household, that he may gyue the meat in due ceason? Blessed is that seruaunt whom his lorde(whan he commeth) shall finde so doinge. Werelye I saye

mat. xxxiii
Mat. xxv.

The ordenary

Say vnto you, he shall set him ouer all his goods. But and if the euell seruasit
Apo. xvi. shall saye in his hart. Tush, it will bee longe or my lord come and beginne to smite his fellowes, yea and to eate and drinke whiche the dronken: the same seruauntes lord shall come in a day whan he loketh not for him, and in an houre that he is not ware of, and shall heawe him in ppees and giue him his reward with ypocrites, where shalbe wayling and gnashing of teeth.

Ezech 33. I haue made the a watchman vnto the house of Israell, that wher as thou hearest anye thinge oute of my mouthe, thou mayest warke them in my behalfe.

2. para. 19 Sethat ye do thus in the feare of the lorde, and faythfullyc in a perfecte harte, in all causes that comen vnto you from youre brethern (whiche dwelle in their Cities) betwene bloud and bloud, betwene lawe and commaundemente, betwene statutes and ordenaunces, ye shall enforme them that they sinne not agaynste the lorde, and so the wraethe to come vpon you and youre brethren.

Luke. x. Dostesse neyther golde nor siluer. For the labourer is worthy of hys rewarde

50

For all degrees.

Go not from house to house: And into whatsoeuer citie you entre, and they receyue you eate suche thinges as are set before you.

Howe the commen people oughte to bse and behauethem selues towardes the spirituall prelates.

Let every man this wise este mes vs, i. Cor. iii.iii
euен for the ministers of Christ, and sic i. Cor. viii.
wardes of the secretes of god: Howe Deut. 59.
is there no more required of the stew= Iere. 34.
ardes, then that they bee founde fayth
full. Humble thy soule vnter the elder, Eccle. 4.
and bove downe thy heade to a man
of worshyp.

Feare the lorde with all thy soule Ecc. viii.ii
and honour his ministers, loue thy ma Deu. xii.c
ker with all thy strengthe, and forsake nyn. viii.
not hys seruauntes . Feare the lorde b. and. c.
with all thy soule, and honoure hys
priestes.

The wlders that rule well, are wor i. Tim. v.c
thy of double honour, most speyalye
they whiche laboure in the worde and
in teaching. For the scripture saythe.
Thou shalt not moseill the mouthe of D:u. xii.
the

The ordenary

the ore that treadeth out the corne. And
the labourer is worthy of his rewarde.

i. thes. iii.

We beseeke you brethren, that ye know
them which labour among you, & haue
the oversight of you in the Lorde, and
geue you exhortacion, that ye haue the
the more in loue, for their workes sake
and be at peace with them. Remembrie
them whiche haue the ouersyght of
you, which haue declared vnto you the
word of God. The ende of whose con-
uersacion se that you loke vpon, and
follow their fayth. Obey the, and sub-
mit you selues vnto the, for they watch
for your soules, euен as they that must
gyue accouantes therfore. Who goeth a
warfare at any tyme vpon hys owne
wages? Who planteth a vinyarde, and
eateth not of the frute thereof? Who fe-
deth a flocke, & eateth not of þ milke of
the flocke? If we haue sownen vnto you
spirituall thinges, is it a great thing if
we repe your bodily thigs: but if other
pertakers of thy s power on you wher-
fore are not we rather? Know ye not þ
they which labour in the temple, haue
they lyuing of the temple? And they
that wayte at the aulter, enioye þ aul-
ter, Euē thus also hath the lorde ordeyned

i. Cor. ix.

rom. xv. d.
Galla. vi.

11

For all de greeſ.

ned that they which preach the Gospel
Should lyue of the gospell. Mat. x. 9

Ezechias commaunded the people
that dwelte at Ierusalem, that they
shoulde gyue portions of theyr goodes
vnto the priestes, that they might the
more stedfastlye endure in the lawe of 2 para. 31q
the lorde.

If a matter be to hard for the iudgement
betwene Bloude and Bloude, Deu. xviii
betwen plice and plice, betwene stroke
and stroke. Thou shalte ryse and go to
the priestes the leuites and to the iudge
which shalbe at that tyme, and shalte
axe of them, and they shall shewe the
how to iudge and thou shalt do there-
after, as they say vnto the. And if anye
man deale presumptuouslye, so that he
harkeneth not vnto the priest (whiche
standeth to do seruice vnto the lorde
thy God) or to the Judge, the same
shall dye.

How the worldly and supe-
rfour powers, as Emperours,
Kinges, Princes, Judges and
rulers ought to lyue with their
subjectes.

B. i.

Heare

The ordinary.

Dap. vi. a Deare, (o ye kinges) and vnderstande.
Deare, (o ye kinges) and vnderstande.
Hom. xiii. O learne ye that be Judges of the en-
des of the earth, gyue eare, ye that rule
the multitudes, and delyte in muche
people. For the power is gauen you of
the lorde, and the strengthe from the
highest, whiche shall trye your wor-
kes and search out your Imaginacions
how that ye, being officers of his kingly-
dome, haue not executed true iudge-
mente, haue not kept the lawe of righ-
tuessnes, nor walked after the wyll
of God.

Deut. 17. A king shall not haue many horses,
nether shall he haue many woyles, ney-
ther shal he gather him siluer and gold
to much. He shal not lyft vp his hatt a-
bove his brethren and shall not turne a
syde frome the commaundementes of
God, neyther to the righte hand nor to
the lyfte hande.

Pro. xx. v. Mercy and faithfulness preserue the
king, & with louing kindenes his seat
is holden vp.

Pro. xxv. The feare of the king that saythful-
lye iudgeth the poore, shall continue sure
for evermore.

Lyke as a roaring lyon, and an hungrye
beare, even so is an ungodly prince ouer
the

for all degrees.

the poore people. Where the prince is without understanding there is great oppression and wrong: But if he be such one as hateth couetousnes, he shal long regne.

Hearc, o ye headeſ of the house of Iacob, and ye leaderſ of the house of Iſrael. Shoulde not ye knowe what were lawful and right but ye hate the good, and loue the euell; ye plucke of meynes ſkinnes, and the fleſh from their bones. Repe equietie and rightuousires, deliuere the oppreſſed from the power of the vio- lant, do not greue nor oppreſſe the ſtrau and. 21. d. ger, the fatherles nor the wiſadowe, and zacha vii. ſheade no iuocent bloud in thiſ place. b. 2. viii. c.

Be wiſe now therefore (o ye kinges) be warneſ ye that are iudges of the earth. Serue the lorde with feare and rejoyce before hi with reuerence. Kiffe the ſonne leſt the lorde be angrye, and ſo yet periſh from the right way.

O ſet your affection vpon wiſdome, ye that be iudges of the earthe. 3. Reg. 3. a. Makeno labour to be made a Judge, Eccle. vii. excepte it ſo were that thou couldest Job ix. a. mightely put downe wickednes. and.c.

Take hede ye iudges what ye do, for ye are execuſors of the iudgement of meyne,

B. ii. but

The ordinary.

¶.par. ix. but of the lord. And he is wþ you in iudgement. Therfore let þ feare of the lord be wþ you, and beware and do it, for with the lord our God there is no vñrightuousnes nor respect of persons, nor accepting of giftes.

Eccle. 4. b In iudgement be mercifull unto the fatherles as a father, and be in stead of an husband unto their mother.

¶.ro. ix. a. With true iudgement the king setteth vp þ land, but if he be a man that taketh giftes, he turneth it vpsidowne.

Deu. xvii. Be no accepter of persons, neither be desirous of giftes, for they make wyse menne blinde, and chaunge the wordes of the righteous.

¶.ro. ii. He that hath respecte of persons, in iudgement, doth not wel, and why? He will do wronge, yea, euen for a pece of breade.

¶.ro. xxix. A wise iudge will ordene his people with discretion, and where a man of understandinge beareth rule there goeth it wel. As the iudge of the people is him selfe, euen so are his officers, and loke what maner of manne the ruler of the cytpe is, suche are they that dwell therill.

¶.ro. xxxiiii. The vngodly taketh giftes out of the

Fox all degrees.

the bosome to wrast the wyses of iud-
ment. Thou shalt not wrast the righte Deut. 17.
of th e poore in his cause. Kepe the far Exo. xxiii.
from false matters. The innocent and Susan. 8.
rightuous shalt thou not clea. Thou Eccl. xx. v.
shalt take no giftes, for giftes blynde
euен them that are sharpe of sighte, &
wrast the rghtuous causes.

Cursed is he that wrasteth the right
of the widdow. Wo unto them that are Levit. 24.
couninge men to suppe out wine, and Eslay. vi.e
experte to set vp dronkennes. These Pro. iii.a
giue sentence with the vngodly for re- Deut. 17.
wardes, but condemne the iust cause of Ezech. 14.
the righteous.

Wo be unto you(o ye iudges)that
make vngodly lawes, and deuyse Luke. xii. 5.
thinges whiche be to harde for to kepe,
wher thorow the pore are oppressed ou
euery side, and the innocentes of my
people, are therwith robbed of iudge-
ment, þ widdowes may be your praye, Eslay. 28.
and that ye may robe the fatherles.

If thou be made a ruler, pride not thy Eccl. 32.
selfe therein, but be thou as one of the Deu.xviii.
people.

Let him that ruleth be diligent. Rom. xi. 1.

How subiectes shal behaue
G. iii. them

The ordinary.

them selues towardes their superiours and temporal rulers.

Erod. 22.

Act. 23. a.

Pro. 24. a

and xx.

The rulers of the people shal thou not blaspheme.

Feare the lord and the king, and kepe no company with the clauderous, for their destruction shal come sodenly.

1. Tim. ii.

Pray for kinges and rulers,

Warne the people that they submit

Titu. 3. a them selues vnto princes, and to the
Rom. 13. a. hygher auctorite and to obey the officers.

1. Pet. 2. a. Submitte your selues vnto all manner ordenaunce of menne for the lordes sake, whether it be vnto the kige, as vnto the chefe head, or vnto rulers as vnto them that are sent of him for the punishmente of euell doers, but for the prayse of them that do well.

Rom. xiii. Let euery soule submyt hym selfe to the auctorite of the higher powers. For there is no power but of God.

1. Pet. vi.

The powers that be are ordeyned of God, so that who soever resisteth the power, resisteth the ordenaunce of god. And they that resist, shall receyue to them selues dampnacion. For rulers are not to bee

for all degrees.

be feared for good workes, but for euel.
And the ruler beareth not the swerd Rom. xiii.
for nought. For he is þ minister of god
a taker of vengeaunce to punishe him
that doth euell. Wherefore ye must ne-
desobey not only for punishment, but
also because of conscience. For thys
cause must ye giue tribute also for they
are gods ministers, which may use in þ
same defence: Giue to euery man ther-
fore hys duetie, Tribute to whom tri- Mat. xii.
bute belongeth, custome to whome cu- Mat. 7. d.
stome is due, feare, to whome feare be-
longeth, Honour to whome honour
perteyneth.

Giue unto the Emperour that which Mat. 12.c.
is the emperours. And gyue unto God Mat. 7.d.
that which is gods. Rom. xiii.

Howe parentes as father and
moother, ought to rule and brig-
þp theyr Chyldren in the feare
of the lord.

If thou haue sonnes, bring them þp Eccle. 7.c
in hūrtour and learning, and holde them and.10.a
in awefrome their youthe þp. If thou
B. iii. haue

The ordinary.

haue daughters, kepe theyr bodye and
shewe not thy selfe cherefull towarde
them. Marry thy daughter, and so shalt
thou performe a weightie matter, but
gyue her to a man of vnderstanding.

Eccle, 30. Who so loueth his chylde holdeth him
Pro. xiii c. syll vnder correction that he may haue
Deu. vi. a. Joye of him afterwarde. He that tea-
cheth his sonne, shall haue Joye of him
and nedeth not to be ashamed amonge
his acquayntaunce. Wo so eniformeth
and teacheth his sonne, greueth the en-
emye, and before frendes ye may haue
ioye of hym. If thou dye yet art thou
as thoughē thou were not deade, for
thou haste lefte one behinde the that is
lyke unto the. An vntamed horse will
be hard, and a wanton chylde will bee
wyfull. If thou bryngē vp thy chylde
dilicately, he shall make the astayde,
and if thou playe with him, he shall
bryngē the to heauines. Laughe not
with him, leass thou wepe with hym
also, and leaste thy teth bee set on edge
at the last,

If thy daughter be wanton kepe her
strightly, leass she cause thine enemies
laugh the to scorne, and the whole citie
to gene the an euyl reporte, and so thou
be

For all degrees.

bee fayne to heare thy shame of euerye man. Thou shalt not holde thy dough-
to whoredome, that the lande fall not to whoredome, and ware ful of wicked-
nes. If thy doughter be not shamefast, holde her strayghtly lest she abuse her
selfe thorowme ouer muche libertye. Be
ware of all the dyshonesty of her eyes.

There shalbe no whore among the Deut. 23,
doughters of Israell, neyther whozeke Num. 25.
per among the sonnes of Israell. 1Kich. i. b.

A misnurtered sonne is the dishonour
of the father. A folysh doughter shal be Eccle. 22.
lytle regarded. And she that commeth
to dishoneste, bringeth her father in
heauines.

A doughter that is paste shame dis-
honoureth bothe her father and her
husbande.

Ye fathers rate not your chyldeyn, Lollo. iii.
leastc they be of a desperate mynde,

He that spareth the rodde hateth his Pro. 13.c.
sonne, but who so loueth him, holdeth Psal. 23.
him euer in nurtour. Heb.xii. 6
Psal. 33.

Ye fathers, prouoke not youre chyl-
dren vnto wrathe, but bring them vp in
the nurtoure and information of the Ephe. viii.
lorde.

With holde not correction from thy Pro. 23.
chylde

The ordinary

and. xii. c. chylde for if thou beatest him with the
rodde: he shal not dye therof. Thou smit
Eccle. 33. test him with the rodde, but thou dely-
uerest his soule from hell.

Titu. ii. c. Let the elder man be sober, honest,
discrete, sounde in the fayth, in loue, in
pacience.

Gen. iii. Let the olde women shew them sel-
ues as it becometh holynes, that they
be no false accusers, not geuen to much
wine, that they teach honest thinges,
that they enforme the younge womeu
to be sober minded, to loue theyz hus-
bands, to loue theyz chyldren, to be dis-
crete, chaste, buswyfyl, good, obediente
vnto theyz husbandes, that the word of
god be not euill spoken of. Let the yong
men lykewyse be sober.

Howe youth shall obey theyz
elders, honouringe them in the
feare of the lord.

Eph. vi. a. Ye chyldren obey your elders in the
Lollo. iii. lorde, for that is ryght. Honour thy fa-
Erod. x. ther and thy mother, that is the firste
commaundement that hath any promes
that

For all degrees.

that thou mayst prosper and lyue long
vpon earthe.

Let the young men be sober minded. Titu 2. 6

Ye younger submit your selues unto i. Pet. 5.
the elder.

Honour thy father from thy whole Eccl. 7. 1.
and. iii. 2
harte, and forget not the sorrowfull tra-
uayle that thy mother had with the.

Remember that thou wast borne tho-
towe them, and how canst thou recom-
pence them the thinges that they haue
done for the? Tob. iii. 1

Holde thy mother in honour all the Tob. iii.
dayes of thy lyfe, For thou pughtest to
remembre what and howe greate par-
elles she suffred for the in her wombe.

My sonne care and be wise so shall pro. xxii.
thine harte prospere in the waye. Let
not thine harte be gelous to follow sin-
ners but kepe the styl in the feare of the
lord al the day long. Kepe no company pro. xxii.
with wine bivers and riottours eaters
of flesh, for suche as be dronkardes and
riottours, shal come to pouertie, and he
that is given to muche slepe, shall go
with a ragged coate.

Beue care vnto the fathcr that be-
gatte the, and despise not thy mother
whan she is olde.

The

The ordenary

Eccle. viii.
Exod. 20.
Deu. v.6.

The lord wyl haue the father honoured of the chyldren, and loke what a mother comaundeth her chyldren to do, he wil haue it kept. Who so honoureth hys father, his synnes shalbe forgeuen him, and he that honoureth hys mother, gathereth treasure together. Who so honoreth his father shall haue ioye of his owne chyldren, and whan he maketh hys prayer, he shalbe heard.

Gene. ii.
and. 49.
Deu. 34.

He that feareth the lord, honoureth his father and mother, and doth them seruice, as it were vnto the lord hi selfe. Honour thy father in dede, in word and in all pacience, that thou mayest haue his blessing: for the blessing of the father buyldeþ vp the house of the chyldren, but the mothers curse, roteth out the foundacions.

My sonne make much of thy father in his age, and greue him not as longe as he lyueth. And if his vnderstanding fayle, haue pacience with him, and despise him not in thy strengthe. He that forsakereth his father, shal cum to shame, and he that defieth hys mother, is cursed of God.

He that hurteth his father, or shutteth out his mother, is a shamefull and

For all degrees.

an vnworthy sonne.

Thou shalt ryse vp before a graye
heade, and shalte gyue reverence unto Leuit. xix.
the aged.

Howe the maister and mai-
stres oughte to vse them selues
towardeſ they ſeruauntes.

He that diligately bringeth vp his
ſeruaunt from a chyld, ſhall make hym Pro. 29.
his master at length.

Where as thy ſeruaunte worketh Eccl. 7.
truelye, entreat him not erell, nor the
hyzelynge that is faythfull unto thē.
Loue a discrete ſeruant as thine owne
ſoule. The fodder, the whippe and the
burthen belongeth unto the alle, meate
correction and worke unto the ſeruant.
If thou let thy ſeruaunt laboure, thou
ſhalt finde refl, but if thou let hi go I
dell he ſhal ſeke lybertie.

The yoke and the whyppe bowe
downe the necke, but tame thou the e-
uell ſeruaunte with bandes and cor-
rection.

Set hym to woorkē, for that belon-
geth unto hym & becommeth hym well.

A

The ordinary

If he bee not obedient bynde hys
fete, but do not to mushe vnto hym in
anye wyse, and without discretion do
nothynge.

If thou haue a faythful seruaunte,
let hym bee vnto thee as thyne owne
soule, for in bloude haste thou gotten
hym, if thou eucretest him euell and
kepest him harde, he wyl conne awaþ
from thee.

Lolle. iii. Ye masters, do vnto your seruaun-
tes that whiche is iuste and equall, and
knowe that ye also haue a master in
Heauen.

ephe. vi. a. Ye masters, put alwaye your threa-
Eccl. 33. d. teninges, and knowe that theyr God, is
Col. iii. c. your God also, neyther is there any re-
specte of persones with him.

Tobi. iii. Be not as a Lyon in thyne owne
Deu. 24. house, destroyinge thy housholde fol-
kes, and oppressing them that are vir-
der the.

Tobi. iii. Who soever worketh anye thinge
for the, immediatly geue him hys hyre,
and loke that thy hyred seruauntes wa-
ges remayne not by the ouer myght.

Leuit. xix. The workemans labour shall not
Eccl. 33. b. bide with the vnto the morninge.
Eccle. 24.

He that defraudeth the labouer of

for all degrees.

hyp^s hys, is a bloudsheader.

Eccle. v. c.

Chōme seruauntes oughe to behauie them selues in the seruice of they^r masters or lordes,
Dames or maystresses.

Let as many seruauntes, as are vnder the yoke, counte they^r masters worthy of all honoure, that the name of God & hys doctrine be not euel spoken of.

Se that they whiche haue beleuинг masters, despisse them not, for they are Bretheren, but rather do them seruice, for so muche as they are beleuinge and beloued and partakers of the benefyte.

Ye seruauntes, bee obediēt vnto your bodily masters in all thinges not with eye seruice as men pleasers, but in singlenes of hart, fearing god. What i. Pet. ii. a soever ye do, do it hartely euell as vnto the lordē and not vnto me. And be sure, that of the lordē, ye shall receaue therewardē of the inheritance, for ye serue the lordē Christe.

Ye seruauntes be obediēt vnto your ma-

Col. iii. c.
Ephe. vi.

Titu ii. b.

i. Pet. ii. a

The ordinary

**Titu.ii. a
Ephe.i.a
Col.iii. a.**

masters, and please them in al thinges,
not answering them agayne, neither be
ye pikers, but shewe all good faychfule-
nes, that in al thinges ye may do wox-
hyppe vnto the doctrine of God oure
saupour.

Ye seruauntes obey poure masters
with all feare, not onely if they be good
and curteous, but also thoughe they be
frowarde.

For that is grace, if a man for con-
science toward God endure grefe and
suffre wronge. For what praise is it if
whan ye be buffeted for your fautes ye
take it paciently? But if whā ye do wel
ye suffer wrong, and take it paciently,
that is grace with god.

C The duety of maryed menne cowardes theyz wiues.

Eccle.vii.

Depart not frome a discrete and
good woman that is fallen vnto the
forthy porcion in the feare of the Lord.
The gift of her honestie is aboue gold.

If thou haue a wife after thine owne
minde, forsake her not and commit not
thy selfe to the hatefull.

Wise

For all degrees.

Use thy selfe to lyue ioyfullye with
thy wife whom thou louest all the day= Eccle. ix. 9.
Mat. vi. 6.
Pro. v. 14.
es of thy lyfe (which is but bayne) that
god hath geuen the vnder the sunne all
the dayes of thy vanitie, for that is
the portion in this lyfe of al thy labour
and trauayle that thou takest vnder the
sunne.

Ye husbandes loue your wiues, euer Ephe. v. 23.
as Christe loued the congregacion, and Gal. ii. c.
gaue hym selfe for it to sanctify it and Titu. 3. c.
cleused it in the founteyne of water by i. Pet. 3. 8.
the worde, to make it vnto him selfe a
gloriosus congregacion, having no spot
nor wrinkle nor anye suche thinge but
that it shoulde bee holyc and without
blame. So oughte menne also to loue
theyr wiues, eue as their owne bodies.
He that louereth his wyfe, louereth hym
selfe.

Who so euer putteth away his wife Mat. v. 32.
(except it bee for fornicacion) causeth
her to breake matrimony. And who so= i. Pet. iii. 1.
euer maryeth her that is deuorsed, brea= i. Tes. iii. 1.
keth wedlocke. Ye menne dwell with i. Pet. iii. 1.
your wiues accordig vnto knowledge. i. Tes. iii. 1.
giving honour vnto the wyfe, as vnto
the weaker vessell, and as vnto them
that are heyres with you of the grace

B. i. of

The ordinary.

of lyfe, that youre prayres be not let.
Num. xxxviii. If anyc man make a vowe vnto the
Deu. xxii. lord, or sware an othe, so that he binde
hys soule, he shall not breake his word,
but do all that is proceaded oute of his
mouthe.

The duetye of maryed wifes towardeS theyz husbādes.

Ephe. v. t Let the women submyt them selues
Col. iii. c vnto theyz husbādes, as vnto the lordc.
i. Pet. iii. a For the husbande is the wifes heade,
i. Cor. ix. a even as Christe also is the heade of the
congregacion, and he is the sautoure of
hys bodye. Therefore as the congrega-
cion is in subiection of Christe, lyke-
wise lette the wifes be in subiection to
theyz husbands in all thynges.

i. Pet. iii. Ye women be subiect vnto your hus-
i. Cor. xi. a bandes, that even they whiche belue
Ephe. v. c. not the worde, may without the word
i. Cor. iii. c be wonne by youre conuersacion whan
i. Tim. ii. they beholde youre conuersation in
feare.

Whose apparell shall not be out-
warde with broyded heate, and han-
ginge on of golde, or in puttinge on of
gol-

For all degreeg.

gorious array but let the inward man
of the herte be incorrupte with a meke
a quiet spirite whiche before God is
muche set by. For after thy s maner in
the olde tyme did þ holy women which
trusted in God, tyer them selues, and
were obedient unto theyz husbandes, e-
uen as Sara obeyed Abraham and cal-
led him lord.

Gen.xviii

Let the women array them selues in
comelye apparell with shamefastnes
and discrete behauour, not with brog-
ged heere, or gold, or pearls, or costly a-
raye, but with suche as it becommeth
women that professe Bodlynesthorow i. Cor. xliii
good woxkes,

Let your wyues kepe silence with Ephe. v. c.
all subiection. Suffer not a woman to
teach nor to haue auctoritie ouer the
man, but for to be i silence. For Adam
was firste formed, and then Eue. Adam Gen. iii.
also was not deceaued, but the woman
was deceaued, and hathe brought i the
transgressio. Notwithstanding thoroþ
bearing of chyldren she shalbe saued, if
she continue in faythe, and in loue and
in sanctifying with discrecion.

Let your wyues kepe silence in the
B. ii. congre-

The ordinary.

congregacion, for it shall not be permitted unto them to speake, but to be vnder obedience as the lawe sayeth: But if they will learne any thinge let them axe their husbandes at home. For it becommeth not wome to speake in the congregacion.

A man shalbe lord and ruler in his house, and the woman shalbee subiecte to her husbande.

Num. xxx If a maried woman make a bowe, and if she haue letteren go out of her lyppes a bond ouer her soule, and her husband heare it, and holdeth his peace thereat, the same day that he heareth it, then her bowe and band wherewith she hath bounde herself ouer her soule, shal stande in effecte.

But if her husband forbyd her the same daye that he heareth it, then is þ bowe louse that she hath vpon her, and the band also that she hathe letteren go out of her lyppes ouer her soule.

¶ Of the state of matrimony in generall

Mat. i. 1 In the beginnyng God created ma
and

For all degrees.

and woman, for thy cause shall a man
leue father and mother, and cleue to
his wyfe. Gene. ii. 1

And they two shalbe one fleshe, now
are they not twane, but one fleshe. Let
no man therefore put a sorde that which
God hath coupled together.

To auoyd whoredome, let euery man Coz. vi.
haue his owne wife, and let euery wo-
manne haue her owne husband, let the
man giue vnto the wife due beneuolence
lykewise also the wyfe vnto the man.
The wyfe hathe not power ouer her
owne bodye, but the husbaude, and
lykewyse the manne hath not power
ouer his owne bodye, but the wife.

Withdrawe not youre selues one Tob. vi. 1
from an other, except it be with þou-
sente of bothe for a tymethat ye maye and. vii. a.
giue your selues vnto fasting and pray-
er, and then come togither againe, leste
Sathan tempte you for youre incontyn-
encye. Ioel. ii. c.

Let wedlocke be had in price in all Hcb. xii. 1
pointes, and lette the chambre bee pur-
defyled.

For whorekepers and aduouterers
God wyll iudge.

The lord fauoureth man and wife
P. iii. that

The ordinary.

Eccle. 25. that agre well together.
and xi.d. Happy is the man that hath a vertu
Eccl. 26.d ous wife, for the numbre of his yeares
shalbe double,

1. Cor. vii. A woman shal not seperate her selfe
from her husbande, but if she seperate
her selfe, that she remayne unmarried,
or be reconcyled to her husband.

Rom. vii. A woman that is in subiection to the
manne, is bounde vnto the lawe whyle
the manne lyueth, but if the man dye,
Mat. v.d. then is she loused frome the lawe that
concerneth the manne. If she bee with
an other manne, whyle her man liueth,
she shalbee called a wedlocke breaker.
But if the manne be deade, then is she
fre frome the law, so that she is no wed-
locke breaker if she bee with an other
manne.

Of the state of virgins.

1. Cor. 7.a I saye to them that are bnmaryed
and to widdowes (sayth S. Paule) It
is good for them that they abide also
as I do. But if they can not abstayne,
let them mary, for it is better to mary
then

For all degrees.

then to burne. As conceruyng virgynge
I haue no commaundemente of the ^{1. Cor. vi. c.} lord, neuertheles I say my good meas-
ninge as I haue obteyned mercy of the
lord to be faithful. I suppose it is good
for the present necessitie, for it is good
for a man so to be. Art thou bound unto
a wyfe, seke not to be loused. Art thou
loused from a wife, seke not a wyfe. If ^{Num. xxx.}
a damsell make a vowe unto the lord
whyle she is in her fathers house and
unmaried, and her vow or band that she
maketh ouer her soule commeth to her
fathers cares, and he holde his peace
thereto, then all her vowes and bandes
that she hathe bounde her selfe withall
ouer her soule, shal stand in effect.

Of the state of widdowes.

She that is a right widdow and de ^{i. Tim. v.}
solate, putteth her trusse in God, and ^{Luk. iii. f.}
continueth in prayer and supplicacion ^{ii. Cor. i.}
night and daye. But she that lyueth in
pleasures, is dead euen yet alyue. A wid-
dow muste be without blame. But if
there be any that prouideth not for his ^{Gala. vi.}
owne, and speciallye for them of hys
household, þ same hath denyed the faith,
^{v. iii.} and

The ordinary.

I. Pet. ii.

and is worse then an infidell.

C. Tim. v.

Let no widdow be chosen vnder thre score yere olde, and such one as was the wyfe of one man, and well reported of in good workes if she haue broughte vp children well, yf she haue bene harbez rous, if she haue washed the sanctes fete, if she haue mynystred unto them whiche were in aduersite if she were continually geuen to all maner of good workes.

II. Pet. iii.

But the younger widdowes refuse. For whan they haue begon to ware wan agaynst Christ, they will mary hausing theyr dampnacion, because they haue broken the firste fayth. Besides this they are ydell, and learne to ronne about frome house to house. Not onely are they ydell, but also tripling and bussy bodyes, speakeinge thinges whiche are not comly.

Ram. xxx

The vowe of a widdowe, and of her that is devorced, al that she bindeth her selfe with all ouer her soule, shall stand in effect vpon her.

Exhortacion to the riche of
thys worlde

31

for all degrees.

If riches encrease, set not your hart
vpon them. Psal.ii.

It becommeth not a covetous man
and a nygarde to be riche, and what
should a nigard do with golde? He that
with all hys carefulnes heapeth toge-
ther vrightuously, gathereth for other
folkes, and an other manne shall make
good chere with his goods. He that is
wicked vnto him selfe, how shoulde he
be good vnto other men? How can such
one haue ani pleasure of his goods? ther
is nothing worse then when one disfa-
voureteth him selfe, and this is a reward
of his wickednes. If he do any good, he
doth it not knowing therof and against
his wyll, and at the lasse he declareth
his vngraciousnes. A nygarde hathe a Pro. 7.
wicked eye, he turneth away hys face Eccle. iii.,
and dispiseth hys owne soule. A coue-
tous manne hathe never enough in the
porcion of wickednes, vntyll the tyme
that he witter awaie and haue lost his
owne soule.

A wycked eye spareth breade, & ther Ecc. 24.b.
is scarsenes vpon his table. My sone Eccle. iiii.
do good to thy selfe of that thou hast, &
giue the lord his due offriges. Do good
vnto thy frende before thou die, and ac-Tob. iiii b.
Luk. xvi.
cording

The ordinary

Job i. a.

i. Tim. vi.

Mat. vi. d

Job. iii. b

Gen. iii.

Exo. iii.

Jacob. v.

cording to thy abylitie reach out thyne
hand and gyue unto the poore. A riche
man ought to submytte hym selfe and
not to reioyce in his goodes. Charge
them whiche are riche in thys wold,
that they be not proude, nor trust in the
viceroyne riches but in that lyuyng
God (whiche geueth vs abundantly
all thynges to enioye them) that they
do good, that they be rich in good wor-
kes, that they gyue and distribute with
good will, gatheringe vp treasure for
them selues, a good foundacion against
the time to come, that they maye laye
hande on eternal life. Seue almes of
thy goodes, and tourne never thy face
from the poore, for almes delyuereth
from death, and suffreth not the soule
to come in darknes. A greate conforter
is almes before the hye God, unto all
them that do it. Let never pride haue
rule in thy mind, nor in thy word, for in
pride began all destruction. Happy is
the rich that is founde without faute,
& he that turneth not frō the right way
for golde, nether putteth his trust, i mo-
ney or treasure. So to ye rich mē, wepe
& howle on your wretchednes that shal
come vpon you. Your riches are corrupt
your

for all degrees.

your garmentes are moatheaten. Your golde and youre siluer are carcked and the rust of thē shalbe a witnes agaist you and shall eate your flesh as it were fyre, ye haue heaped treasure together in your last dayes. Beholde the hyer of the labourers which haue reaped your owne feldes (which hyer is of you kept bake by fraude) crieth, and the cries of them whiche haue reaped, are entred into the ears of the lorde sabbaothe. Ye haue liued in pleasure on the earth, Luk. xv. c.
Deut. 24.
Tob. iii. e and in wantonnes, ye haue cōdemned and haue kyld the Just, and he hathe not resisted you.

There is nothinge worse then a covetous man. What pridest thou the, Eccl. x. b. thou art he: there is not a more wicked thing then to loue money. And why? suche one hathe his soule to sell: yet is he but a fylthy douny while he lyueth. Although the phisician shew his helpe never so long, yet in conclusion it goeth after this maner, to day a king, to morrowe dead. For whan a manne dyeth, he is the hcyre of beastes, serpentes and wormes.

Woe unto the proude welthye in Sion, to suche as thinke them selues so Amos. vi.
sure

The ordinary

Luk. vi. sure vpon the mount of samaria. Which holde them selues for the beste of the worlde, and rule the house of Israell even as they list, beholde is the border of the land of the philistines wider then yours? Ye are take out for the euel day, euен that lyght in the stole of wilfulnes, ye that lygh vpon beddes of Iuory and vse your wantones vppon your couches,

Job. xxi. b ye that eate the beste lambes of the Esay. v. b flocke, and the fattest calues of ydroaue L. Reg. v. d ye that sing to the lute, and in playing of instrumentes compare youre selues vnto Dauid, ye that drynke wine ouer of gobblettes, and annoynte your selues with the beste oyle, but no man is sorry for Josephes hurte.

Prove. xi. Whoso trusteth in his riches, shall perish. Blessed is he that considereth y Psal. 4c. poore, for the lord shal deliuer him i the tyme of trouble.

Mat. ix. c. Se that ye gather you not treasure Luk. xi. d. vpon earth where rust and mothes corrupt, and where theues breake through Eccle. 36. and steale. But gather you treasure together in heauen where nether rust nor mothes corrupt, and where theues neither breake vp nor yet steale. For where your treasure is there is your harte also

Pro. xxviii.
Luk. xii. c.

ye

For all degrees.

ye can not serue God and mammon.

Make you frendes with the vngi-
tuous-mammon, that whan ye shal haue
nede, they maye receyue you into the e-
uerlasting tabernacles.

All they that wil be riche, fal in to temp-
tation and snare, and into many folyshe
& noisome lustes, which drowne me in
destruction and dampnacion. For cou-
tousnes is the roote of all euell, whiche
whyle some lusted after they erred from
the faith, and tangled them selues with
many sorowes.

Exhortacion to the poore, lycke and impotente Parsons.

Blessed are the poore in spirite, for
theyrs is the kingdom of heauen.

All the dayes of the poore are misse-
table, but a quiet hart is a continuall
feaste. Better is a lytle with the feare of
the lord, then great treasure.

Better is the poore that lyueth god-
lye, then the blasphemer that is but a
foole.

A poore man leading a godly lyfe, is
better

Mat. v. a
Luke. vi.
Pro. xv.

The ordinary

Psal. 30. better then the riche that goeth in stro
Prov. 15, b warde wayes.

Eccle. 28, c A small thinge that the righteous
I. Tim. vi. hathe is better then great riches of the
ungodlye. The lord knoweth the dayes
of the godly, and their inheritance shall
endure for euermore.

Psal. ix.

The lord is a defence for the poore,
a defence in the time of trouble. For the
lord forgetteth not the complaunce of
the poore.

The lord shall deluyer the poore
from the mighty, and the wretched and
miserable porely people, which haue
no help.

The lord wil not forget the poore, p
atient abyding of such as be in trouble
shall not peryshe for euer.

He shalbe fauourable to the simple
and poore, he shall preserue the soules
of such as be in aduersitie.

Psal. lxxi. He shal deluyer theyr soule from ex
torsion and wrong, and deare shal their
bloud be in his sight.

Eccle. xxi. The prayer of the poore goeth out
Exod. v, b of the mouthc, and commeth vnto the
cares, and his vengeance(or defence)
shall come, and that hastely.

Prov. xliii. A simple man whiche laboureth, and
wor

For all degrees.

worketh, is better then one that is goryous and wanteth breade. Eccl. x. c. d

Thou art the poore mannes helpe (o lord) a strength for the nedefull in his necessitie. Ezay. xxv

Thou art a defence unto him against euill wether, and a shaddow agaynst the heafe.

The poore shall not alway be out of remembrance the pacient abiding of such as be in trouble, shall not perishe for euer. Psal. ix. a.

The lord shall kepe the lymplic flocke by their ryght, defende the chyl- dren of the poore and punysh the wron- geous doers. Psal. 71. 8

The poore sely people couet water, and they can get none, and theyr tonge is warden dry for thrust: If the lord shall heare them, If the God of Israell wyl not forsake them. Hath he not God cho- sen the poore of this worlde which are riche in fayth, and heyres of the king- dome which he promysed to them that loue hym? Ezay. xii. Jaco. ii. a.

The poore that wanteth strengthe and hath great pouertie, the eye of God loketh vpon hym to good, setteth hym vp frome his lowe estate and liftest

vp

The ordinary
up his heade.

Exhortacion to the artificer or
handicraftes man.

Gene.iii.

In the sweate of thy face shalt thou
eate thy breade, tyll þe turned agayne
vnto earth whence thou art taken.

Job.v.8.

Man is borne to labour, lyke as the
birde for to flye.

Pro. x. a.

An ydell hande maketh poore, but
quicke labouring hand maketh rich.

Ecccl.31. c

Who so gathereth in Sommer, is
wise, but he that is slouish in haruest
bringeth hys selfe to confusion.

Rom. xii.

In all thy workes be diligent and
quicke, so shall there no sycknes happen
vnto the.

Eccle.5. b.

Be not proud to do thy worke, and
dispayre not in the tyme of aduersitie.

Pro. xviii.

Who so is slothfull and slacke in his
labour, is the brother of him that is a
master.

Pro. xix.

Slouthfulnes bringeth lepe, and an
ydell soule shall suffer hungre.

Pro. xxi. a

The deuises of one that is diligent
bringe plenteousnes, but he that is vni-
advised commeth vnto pouertie.

De

For all degrees.

He that laboureth not, shall not eat it 1 Cor. 3. 12.
A man shall go for the to hys worke, Psal. 103.
and tylle his land unto the euering.

Thou shalt eat the labours of thine Psal. 127.
owne handes, so shall it go well wyth
the, and thou shalt be blessed. Thy wife
shal bee as a frutefull vine vpon the
walles of thy house. Thy chyldren like
the olyue braunches rounde about thy
table. Lo, thus shall the man be blessed
that feareth the lord.

A labouring man sleepeth sweetly, whe- Eccle. v. 6.
ther it be litle or much þ he eateth, but Job x. c.
the abundance of the rich, wil not suf-
fer him to slepe.

Take not ouer great trauayle & labour Pto. xxi. 10.
to be riche, beware of suché a purpose Tere. xvii.

A labouringe man that is geuen vnto dronkennes, shall not be riche. Eccle. xix.

Delyte not thou in slepe, leste thou
come vnto pouertie, but open thine eyes Pto. xx.
and thou shal haue breade enough.

All that a man eateth and drincketh Ecc. 3. 12. 8.
yea, what soever a man enjoyeth of all
hys laboure, the same is a gyfte of
God.

Exhortacion to Religious or devout parsones.

Prise

The ordinary.

Jacob. i. c. Sure deuocion and vndeſciled before
This is a God the father is thys. To visite the
pare relis frendles and widdowes in theyz aduers-
gion ordei site, and to kepe hym ſelue vnpoſted of
tied of the worlde. If anye man amouge you
God, o- ſeme deuout and refrayne not his tong
ther reli- but deceauē his owne hatt, this mans
gions as deuocion is in bayne.
in cotes
gir dles,
bot es b e.
arc fayned
Moocry. Eccle. ii.
The feare of the lorde is the righte
God ſervice that preſerueth and iufly-
fyeth the harte, and geuith mirth and
gladnes.

Exhortacion to the marſ- chaunte.

Proue. xx. It is nought, it is nought ſayth the
byer, but when he hathe it, he dothe
prayſe it.

Pro. vi. a. A false balance is an abhomination
vnto the lorde.

Leuit. xix. Deale not wrongfullye wyth thy
neyghbour, with metyard, weyght or
meſure.

Den. xxiii. Whan thou ſelleſt oughte vnto thy
Leuit. xix. neyghbour, or bielſt anye thing of hym,
deceyue nor oppreſſe him not.

Thou ſhalte not haue in thy bagge

two

For all degrees.

Two maner of weyghtes, a greate and a small.

Neither shalt thou haue in thy house
dyuers measures, a greate and a small,
that thy lyfe may be longe in the lande,
whiche the lord thy God shal geue the:
for who soever doth so, is an abomination
vnto the Lord thy god.

God knoweth both the deceayer, and him that is deceived. Job xii. 6

Exhortacion to the husband maune.

Who so tylleth his ground shalbesyt-
ted with breade. Pro. xiij.

Who so hordeth vp hyg corne, shal
be cursed a monge the people, but blesse Prover. xi
singe shall lyghte vpon hyg heade that
selleth it.

Whan thou hast reaped downe
thyne haruest, and hast forgotte a sheaf Deut. 14.
in the felde, thou shalt not turne againe Levit. xix.
to fetche it, but it shalbe for the straunger,
the fatherles and the widdow, that
the lorde thy God may blesse the in all
the workes of thy handes.

In like case when thou hast plucked
I. ii. thing

The ordenary.

thyne olyue trees and bynyardes.

Levit. xix

Deut. 24.

Whan thou reapest thy lande, thou
shalt not reape downe þþttermost bor-
ders of it round about, nor gather it al
cleane vp. Euen so lykewise thou shalt
not plucke thy bynarde cleane also,
nor gather vp the grapes that are falle
downe, but shall leue them for the
poore and straungers for I am the lord
your god.

Exhortacion to coulours or men of warre.

Deu. xx. a.

Whan thou goest out to battayle a-
gainst thine enemyes, and seest horses &
charrettes of the people more then thou:
be not afraide of them.

Now, when ye are come nigh unto
the battayle, the priest shall step furthe
and speake to the people, and saye unto

Deu. v. i. c.

Num. xiii

1. Mat. 4.

Deut. xxv.

them. Hearc(o ye people)ye go this day
into the battaille against your enemies.
let not your hertes faynt. Feare not, be
not afayed of them:for the lord youre
God goeth with you, to fight for you,
agaynste youre enemies, that he maye
lanc you.

ENDE

Whan

For all degrees.

Whan thou commest nigh unto a ci-
ty to fight agaynsse it, thou shalte offer
them peace. But if they wyll not deale
peaceably with the, and will warre w
the, then besiege it.

Whan thou musst ligh a long season Deut. xx.
byfore a city agaynsse the which thou
makest war to take it, thou shalt not de
stroye the trees, nor heawen them downe
with the axe, for thou mayest eate of þ
frute, for it is but woode vpon the felde,
and no manne, and cannot come and be
bulwarkes against the. But the trees þ
thou knowest that men eat not of, those
shalt thou destroye and rose oute, and
make bulwarkes thereof, agaynsse the
ciyte that warreth with the, till thou
have overcome it.

Let him that is a fearde and faynt, Iudic. 7.
turne home agayne.

It is a small matter for many to be i. Mat. iii
overcome with fewe, yea, there is no i. Reg. 14,
difference to the God that is in heauen,
to deluyer by a greate multitude or by
small compayne, for the victory of the
battel standeth not in the multitude of
the host but the strength commeth from
heauen.

Ye Souldours do no man wronge, Luk. iii. b.
3.iii. and

The ordinary.

and be content with your wages.

Exhortation to custōmers, toluers and publscanes.

Luk.iii.6

Ye custōmers and toluers, require
no more of the people then is apointed
you.

Exhortacion to lombardes and lizurers.

If thy brother ware poore and fall
Leuit. 25. in decaye beside the, thou shalt receave
Exo. xxv. him as a straunger or gest, that he may
Deut. 24. lyue by the, and thou shalt take no vsu-
Ezech. 18. ry of him, no more then thou hast geue,
but shalt feare thy God, that thy bro-
ther may lyue beside the. for thou shalt
not lende him thy money vpon vsury,
nor deliuer hym thy meate vpon ad-
uauntage.

Let no man take vsury of his brother
Thou shalt occupye no vsury vnto thy
Deut. 23. brother, neyther with money nor with
Exo. xxi. fode, nor with any manner of thing that
Leuit. xxv. vsury maye be uscd withall, that the
Lord thy God may blesse the in all that
thou takest in hand.

Whan one of thy brothern is warez
plore

For all degrees.

pore in any citie within the land which
the lord thy God shall geue the, thou Deu. xv. 8.
i. John. 7.
Walte not harden thine hart, nor with-
draw thine hande from thy poore bro-
ther, but shal open thine hand unto him
& lend him according as he hath nede.
Beware that ther be not a pouit of be-
lyall in thine harte, that is, thinke not
that he shal not geue it the agayne. For
if thou lokest not frendly vpon thy bro-
ther, and geuest him nathyng, then shal
Rom. x. 12.
he cry ouer the unto the lord, & it shalbe
couitedsinne unto the. But þ shalt geue
him. For because of it shal the lord thy
God blesse the in all thy workes, and
al that thou puttest thy hand unto. The
land shal never be without poore, ther-
fore command I the and say, þ thou open
thyne hand unto thy brother, whiche
is nedye and poore in thy land.

If thou lende a pore body (sayth
god) thou walte not lyde dwone to slepe
with hys pledge, but walte delyuer
him hys pleadge agayne whan the
sunne goeth dwone that he may slepe
in hys owne rayment and blesse the, so
shall the same be reckned unto rightu-
ousnes before the lord thy God. Lorde
(sayth David) who shal dwell in thy Psal. 14.
I. iii. taber-

The ordinary.

tabernacle: who shal rest vpon thy holy
hyl: He that sweareth vnto hys neig-
bour and disapointeth hi not. He þ ge-
ueth not his money vpon usury and ta-
keth no rewarde against the innocent.

Ezech. 18.

If a man be Bodly and do the thing
that is equall and righte, he greeueth no
bodye, he geueth his detter his pledge
againe, he parteth hys meat with the
hungry, he clothed the naked, he sendeth
no thyng vpon usury, he withdraweth
his hand from doing wrong, he hande-
leth faithfully betwixt man and man.
This is a righfuus man, he shal sure-
ly lyue, sayth the lord God.

Ezech. 22.

Thou hast receyued gifte to shedde
bloude. Thou hast taken usury and in-
crease. Thou hast oppressed thy neygh-
boure by extorsion, and forgotten me,
sayth the lorde god.

Pro. xix.

He that hathe pitie vpon the poore,
lendeth vnto the lorde, and loke what
he layeth out, it shalbe payed hi againe.

Exhortacion to whoremon- gers and fornicators.

Prov. v.

The lyppes of an harlot are a drop-
ping

FOR ALL DEGREES.

ping hony combe, and her throte is sof= Prouer.7.
ter then oyle. But at the lasse she is as
bitter as wormwode, and as sharpe as
a two edged sword. Her fete go downe
vnto deathe, and her steeps pearle thoro-
we vnto hell. She regardeth not the
path of lyfe, so vnsedfaile are her way-
es that thou canst not knowe them.
Hear me therfore(O my sonne) and de-
parte not frome the woordes of my
mouthe. Kepe thy waye farre frome
her, and come not nyghe the dores of
her house. That thou morne not at the
last(when thou haste spente thy bodye
and goods) and then say. Alas, why ha-
ted I mytours? why did my hart despise
correction? Wherfore was not I obe-
diente vnto the voyce of my teachers
and harkened not vnto them that en-
formed me?

My sonne, why wylt thou haue plea- Prouer.5.c
sure in an harlot and embrase the bosom Job. 31. a.
of an other woman? For euery man-
nes wayes are open in the sighte of the
lord, and he poudreth all their goinges.

The mouthe of an harlot is a depe pgo. xv. c.
pyt wherin he falleth that the lord is
angry mythall.

A folysch wosten woman full of mox Pgo. lx. b.
des,

The ordeinary

des, and such one as hath no knowledge
sitteth in the dores of her house vpon a
stoole aboue in the city, to call suche as
go by, & walke straight in their wayes.
Whoso is ignorant (sayth she) let him
come hither, & to the wimme shes atthe,
olen waters are sweete, and the bread
that is priuely eaten, hath a good taste.

But they consider not that death is
there, and that her gestes go downe to
hell.

Prou. 29. *By that loueth harlots, spendetha-
waye that that he hathe.*

Ecole. ix. a. *Turne away thy face from a beauty-*
Mat. v. c. *full woman and loke not vpon the say-
renes of other: Many a man hath peri-
shed thorow the beautye of women, for
thorowe it that desir is kindled as it
were a fyre.*

Prou. ii. *A whoore is a depe graue, and a har-
lot is a narrow pit. She lurketh lyke a
thefe, and thosse that be not aware, she
bringeth vnto her.*

I. Cor. x. *Let vs not commit whoredome as
some of them did, and felte in one daye
thre and twentie thousand.*

1. Tel. viii. *The wyll of God in that ye shoulde
Ephe. iii. abstaine from whoredome, is that euery
Cor. v. one of you shoulde knowe howe to pos-
Rom. xii. sesse his vessel in holynes and honour,
and*

For all degrees.

and not in the lust of concupisence as
the heathen which know not god.

Let no fylthy communycation pro- Ephe iii. c
reade out of thy mouth, but that which Mat. xii. d
is good to edyfy withal. And greue not
the spirite of God, wherewith you are
sealed vnto the day of redempcion.

Fle whoredom. Al sinnes that a man i. Cor. vi. c
doth, are without the body. But he that
committeth whoredom sinneth against
his owne body. Know ye not that your
bodye is the Temple of the holy ghost
whome ye haue of God, & are not your
owne.

Aduoutters, whormongers, forny- Galla. v. c
catours and uncleane parsons, shal not i. Cor. vi. b
inherit the kingdome of God.

Should I then (sayth the lord) for Jere. v.
all this haue mercy vpon the thy chyl-
dren haue forsaken me, and sworne by
them that are no gods. And albeit they
were bound to me in mariage, yet they
fell to aduoutery and haunted harlots
houses. In the desprie of vncly luste, Ezech. xi.
they are become like the stoned horse, e- Jere ix. a.
very man neith at his neigbours wife.
Should I not correcte this sayth the
lord? And shoulde I not be auenged of
euery people that is lyke unto thys.

Exhortacion vnto dronkardes.

W. O.

The ordinary

Esay.v.c.

Mo be vnto them that rise vp earely
to vse them in dronkenes, and yet at
night are more superstituous in wine. In
whose company are harpes and lutes,
tabrettes and pypes. But they regarde
not the workes of the lord, and consider
not the operation of his handes.

Mo be vnto them that are conninge
men to sup out wine, and experte to set
vp dronkenes.

P;o. xxiiii.

Where is wo? wher is sorrow? wher
is strife? wher is brawling? wher are
woundes without cause? wher be read
eyes? Is it not among those that be e-
uer at the wine, and seke onelye where
the belle is, and occupye them selues to
drinke out goblettes, glasses and cups?
Loke not thou vpon the wine how read
it is, and what coloure is in the glasse.
It goeth downe softly, but at the laste
it bitteth lyke a serpente, and stingereth
lyke an Adder. And whan a man is
dronke, he casteth his eyes vnto straun-
ge women, and doth muse vpo froward
thynges.

Luk xi.c.

Take hede vnto your selues that
Rom. xiii. your hartes bee not overladen with ex-
cesse of eatynge and with dronkennes.

P. Eliza. iii

Wyne is maruelous strong, & ouer
comf.

For all degrees.

commeth them that drynke it, it deceas
ueth the mind, & bringeth both the pore
man and the kyng to dotage, & vanitie.
Thus doth it with the bondman, and
with the free, with the poore and rych.
It taketh away their vnderstandinge,
and maketh them careles and mery, so
þ none of them remembreth any heauis-
nes, dette, or ducry. It causeth also a
man to thynde that the thyng whiche
he doth is honest, and good, and remem-
breth not in what auctorite he is, and
that he ought not to do suche thinges.
Moþ ouer when men are drynking,
they forget all frendship, all brotherlye
faythfulnes and loue. But as soone as
they are dronken they drawe oute the
swerd & wyl fight. And whaþ they are
layd down frome their wine, & sorþsen
up agayn, they ca not tel what they did.

Wine is a voluptuous thyng, and
dronkennes causeth sedition, who so de
lyteth therin, shall never be wyse. Pro. xx. a.
Ephe. v. 6

Be not thou a wine biber, for wine
hath destroyed many a man. Prover. x.
Ephe. v.

O how well content is a wise man
with a lytle wine. The fire proueth the
hard yron, even so doth wine proue the
hartes of the proude, when they be drou-
ken.

The ordinary

ken.

Wine soberly dronken, quickeneth the
lise of man. If thou drinkest it mesura-
bly, thou shalt be temperat. Wine was
made from the beginning to make men
glad(and not for dronkenes) wne mea-
surably dronkein, is a reidycing for the
soule and body.

But if it bee dronken with excess, it
maketh bitternes and sorowe vnto the
minde. Dronkenes filleth the minde of
the folyshe, with shame and ruine, dimi-
nishes the strenght and maketh wout-
des.

Be not dronken, for therin is excess.

Exhortacion vnto al sumers,
generally.

The same soule that sineth shall
die. The child shal not beare the fathers
offeunce, nether shall the father beare
the chyldes offeunce. But the rightuous-
nes of the rightuous shalbe vpon hym
selfe, and the wyckednes of the wycked
shalbe vpon hym selfe also. But if the
ungodly wyl turne a way from all his
simes,

for all degrees.

synnes that he hathe done and kepe my commaundementes, and do the chynge that is equall and righte, doubtles he shall lyue and not dye. And I wyll chynge no more vpon all hys synnes that he dyd before. For I haue no pleasure in the death of a sinner (saith the Lorde God) but rather that he conuert and lyue.

A general exhortation unto all men.

Thou shalte reprehend thy brother Ezechi. 18.
whan he sinneth, least his offence come ouer al.

Be ye al of one minde, one suffer with an other, loue as brethren, be pitifull, be courteous.

Recompence not euell for euell, neither rebuke for rebuke, but contrarie wylle, blesse, and know that ye are called thereto, cuen that ye shoulde be heires of the blessinge. For who so listeth to lyue and would fayn se good dayes, let him refrayn his tonge from euell, & his lippes that they speake no gylle. Let hym eschue euell and do good. Let hym

The Ordinance

him seke peace and ensue it. For the
eyes of the lorde are ouer the righteous
and his ears are open vpon theyz pray-
ers. But the face of the lorde
beholdeth them that do
euill.

F I R S T .

(?)

(?)

(?)

ix



be
is
re

¶ A Righte
Goodlye rule howe all
faythful Chryſtians ought
to occupye and exerci-
cye them ſelues
in their dayly
prayers.



Luke. xii. Math. vi.

Christe teacheth vs in hys Gospell,
Sayinge: Praye, that ye fall not
into temptation.

How a man ſhal behauē him
ſelue in the morninge when he
ryſeth.

Whan thou riſeft in the morninge,
loke that thou withall humblenes of
mynde, knele downe, and lyftinge vp
thy harte, thy handes and thine eyes vnto
heauen vnto God the father almighty,
pray on this maner.

K. i.

D

An ordinarie.
The prayer for the morning.

DAlmighty and mooste gentle god, we thanke the for the swete slepe and comfortable reste that thou hast geuen vs this night. And for as much as thou hast commaunded by thy holy word, that no man shoulde be ydle, but alwayes occupied in vertuous exercises every man accordinge to hys callinge. We most humbly besech thee that thine eyes maye attende vpon vs, dayly defend vs, in sorrow succour vs, cherishe, comforte and gouerne all oure counsell, studyes and labours. In such wise that we maye so spend thy s daye according to thy most blessed wyl with out hurting of our neyghbour, that we may diligently and warely eschue and auoyde all thinges that shuld displease the, set them alwayes before oure eyes, lyue in thy feare, and euer worke that, that may be fould acceptable before thy diuine maiestie vnto the prayse of thy most holy name, through Jesu Christe our lord. So be it.

An other prayer for the

2302

To praye.

Morning.

Sing that thou (O heuenly fa-
ther) art that one and alone al-
mighty god, which art in every
place, beholdest the counselles,
deuises, & workes, yea, the very though-
tes of all men, and geuest to euerye one
according to theyr dedes. We beseeche
the that (for as much as thou hast most
graciously preserued vs this night) we
may nat spend this day after our owne
minde and pleasure (which is alwayes
euell and wycked) but earnestly loke
vpon and diligently folow thy fatherly
wyll, thine everlastinge councell, thy
healthfull word and pleasure (which is
alwayes good, perfecte and holye and
fulfull the same with good harte, that
thy diuine name may alwayes be sancti-
fied, both nowe & euer for vs miserable
sinners, thorough thy derelye beloued
sonne Iesus Christe, our lord and sa-
viour. Sobe it.

After that thou hast prayed on this
maner (seeing that we be all sinners) it
shall be expedient (if thou hast conueni-
ent leasure therunto) to confesse thy self

An ordinarie.
In thy maner unto God the father.

The confession of our sinnes unto
God the father.

DAlmighty God and heauenlye
father, maker of heauen and
earthe, I confesse my selfe unto
the, euen fr̄ the very hart, that
I am a miserable wretched and abho-
minable sinner. And have wickedlye
transgressed all thy holye commaun-
dementes, and the diuine preceptes of thy
Godly wyll. The sinnes(alas which I
have committed in my fleshe agaynst
the)are so greate and so exceedingly in-
creased, that they are no lesse inume-
rable then the sandes of the sea. And
they thruff me downe even as an intol-
erable burden. In these wicked sinnes
(oh lord God) haue I hetherto walked
according to the wyll of the prince of
worlde, whyles I did that was plea-
saunt to the flesh & euel lustes, through
ayne thoughtes, the blindnes of my
harte, the outwarde pretence of God-
lynes and fained sayth. This came
to passe(Ah wretch that I am) because
that

To praye.

that I did never earnestly strive against
the suggestions of Sathan, nor the con-
cupiscences or despises of the world, nor
yet the lustes of my flesh. But fylchlyc
obeyed them a thousande tymes more,
than the admonicions of thy holy spyp-
rite. O lorde my God, It came to passe
also, that I did set nought by thy God-
ly counsel, despised thy holy name, and
feared thy vengeaunce and heauye dis-
pleasure nothyng at all. But what so-
ever I haue in thy s behalfe offended
thy moste godly maiestie, it sore repen-
teth me, and the faulter greeueth me euen
vnto the verp harte. And if it were not
(o most merciful father) that thou had-
dest laied vp mercy of the bowels, blood
and woundes of Jesus Christ thy sonne
and our lord, for so many as vnfayned-
ly repent and truly beleue, be theyr sin-
nes never so great and many, I shoulde
se none other way but throwe my selfe
downe headlong thorow desperacion,
into the bottomles pit of hell. But for
as muche as thou hast set thy welbelou-
ued sonne Jesus Christ to be our medi-
atour and mercy stocke. And hast pro-
mised grace mercye and forgenenes
of sinnes to as many as aske it in his

X. iij. viiiij.

All Ordenarye.

name through faith in his bloud. Thercfore in this time of grace and mercy, I miserable sinner come nowe vnto thee, and desier the my lord God, that thou wylte graunte me, thorothe that oure lord Jesus Christe, a ryghte and true fayth. And for his sake forgeue me all my synnes, and make me to walke day by more and more in a newe hart and in the frutes of the holyghost, that I may utterly despise all the vngodly lustes of thy s worlde, and that I may be found continent, pure of lyustinge, temperate, good, ryghtwours, honest, diligent in all goodnes, mercifull, modest, humble and redye to forgue suche as offend me, euen from the very harte. And so lyue all the dages of my lyfe according to thy dyuyne wyll and true feare.

That I may dye to the worlde, to al sinne, and to my selfe. And with a good confidence and in my harte, loke for the comynge of the lord and my sauoure Jesus Christe. To whom with the and the holyghost be all honour and glorye for euer and euer. So be it.

Thou mayst (if thou wylt) after thy confession say the Lordes prayer, called the Pater noster. And so commendinge

thy

To praye.

thy selfe unto God, fall to some honest
and vertuous exercylse accordinge unto
thy callynge, but what soever thou do=
est, do it with purenes of harte, and
with singlenes of eye. Yea so do it, as
though God were present, and loked vp
on the, as vndoubtedly he doth.

The prayer to be sayd when thou goest to bedde.

DGod the almighty lord, by who
se ordre and wyll the night and
darkenes do now aproch, wher
in we shall geue our selues to
quiet and slepe. We moche instauntly
desier the , that thou graciously re=
ceyue vs in to thy tuicion , and keping,
that the prince of darkenes do not hurt
vs with his terrors and feares. And al
though we muste slepe because of oure
feblenes , yet let oure harte and minde
watch unto the. So thou before vs and
shewe vs the waye as a pyller of fyre,
that we may follow the as wel in rest,
as in busines and occupacions of this
lyfe. And graunt that we bee not found
in thy sight, chyldren of night and dar=
kenes, but of daye lyght, and through
Kilij. Jesus

An Ordinareye.
Iesus Christe oure Lorde. Sobe it.

An other prayer.

This oure mortall bodye, whiche
through sinne dayly decayeth &
diminisheth, must at y last alto-
gether perishe and become earth, wher
of it is come and made, and then shall
our vanitie, whiche we through our
owne ignorance haue made vnto our
selues, take an ende. But most merciful
creatoure and maker of al thinges vouch-
safe so to breake, deuide, and desolue me
thy poore creature, who am gathered,
knit and mad^e of the, and graunt that
I may always haue in mind thy dis-
solucion, and of whome I am knit to-
gether, hauing an eye to what place I
must go, to the intent that I, not beig
prepared, be not brought wout nupt-
all or bridall garment, before the Jud-
gement seate. For like as when the day
is ones past, we gine our selues to rest e-
uen so must we, this lyfe beinge ended,
reste in thy deathe. Nothinge is more
lyke vnto lyfe then the daye, and no-
thinge more lyke deathe then the
night. And nothinge so like the graue

To praye.

Or sepulchre as the couch bed or bed-
dead. Thus good keper and defender
from all euell, graunt vs, now lyng in
impotency and feblenes of oure selues,
that through the, we may be preserved
this ryghte from all the assaultes of
the deuell of hell. Amen.

Whan thou goest to thy laboure
or worke.

Prayer.

Bosse kinde and gentle beau-
ly father, thou knowest and hast
also taughte vs howe great the
weakenes of man is, so that no man (w-
out thy Godly helpe) can do nothunge.
Thus vouchsafe to send vs thy holye
spirite, that he maye strengthen, styrre
and moue our vnderstanding and reasō
in all thynges, that wee this daye out-
wardly shall go abounte and take in
hande, or of þ we inwardly shal thinke
or haue in minde, to the intente that it
may all be done to thy glory and to the
profit of our neighbour. So be it.

Whan

An ordenary
Whan a man is bounde to
warde anye iourney.

Prayer.

THys our lyfe most mercifull lord,
is nothyng els but a pilgrimage
and through fare, for we haue
no abbydinge or dwellynge place.
We are come from the, and we must re-
turne againe unto the. But amongest
or betwene all the trappes, assaultes,
pittes and snares, which the deuel hath
layd out and spred abrode, for vs, blyn-
ded in sinne, Muchsafe thou, o lord Je-
su Christ, to lead vs with thy righthåd,
for thou art a true, trusty & sure frende.
Open our eyes, to thintente þ we misse
not the way which thou thy selfe arte,
but leade vs through and by thy selfe
unto thy fater, to thyntente that al we
maye be made one wyth thce and hym,
euen lyke as thou art one with hym.

O moost mercifull lord, lyke as thou
doest leude thy holy Annels to be defē-
ders of as many as serue and please the
with a simple innocent and pure harte,
by the which they be led lyke younge
chik.

To praye.

chylde[n] are led of them whiche are el-
der, and stronger than they. And like as
thou diddest vouchsafe to sende thyne
Angell Raphaell, to be a guydevato
the Sonne of that reverent man Tobi,
vouchsafe euē so(O Lorde) to send vs
the same Angell, although we are not
so worthy as the same Tobi was, that
he may encourage, and lede vs through
that way whiche is not pleasant vnto
vs but vnto the. So be it.

Whan a man commeth home
Or at hys iourneys ende.

Thankesgeuing and prayce.

Thanke the, o heauenly father,
for thy gret grace and mercye,
which thou hast shewed vnto me,
in going forth and in returninge
or commynge agayne, through thy
holy blesyng whiche thou geuest vnto
all them that kepe thy holyc worde,
and do therafter. Grant vs o gracious
god, here where we haue no abidinge
or dwellynge place, a sure and quiet con-
science through thy sonne Iesus christ
who

An ordenary
who is our onely rest So be it.

for Kynges, Princes, and
Rulers.

Prayer.

Borde of lordeſ ſeſuſt Christe,
thou art an example and glaſſe
or miftrouſe of them which go-
uerne and beare rule of realnes,
countreyes & cities, whome they ought
to followe, for thou art the best and the
wiſeſt: and therfore canſte thou not erre
nor do any other thing but wel. Touch-
ſafe with the lyght of thy clearnes, and
with the fire of thy loue, to kindle the
hartes of all ſuch as thou through thy
Godly prouidence haſſe iuſtituted & or-
deyned to bee rulers ouer the people, to
the intente that they throughe the as-
through by a foregoouge light, may ſe &
perceyue what is beſt to be done, & ful-
ſyll the ſame, and that they taking the
alwayes for a ſure marke of theyr eye,
do not that thyng which onely ſemeth
good in their ſight, but that whiche may
be to thy honoure, to our profit and to
theyr healthe and ſaluacon, to thintet
alle

To praye.

also that they may iustly and duely mi-
nister, and execute their office geuen un-
to them of the, so that wee with them,
and they with vs, may leade a peacea-
ble, vertuous and quiet lyfe. So be it.

For all teachers and prea-
chers of the moost holy worde
of God.

Prayer.

Dmercifull priest chiche Bishop
and true good heard IESVS
Christe, vouchsafe through thy
holyspirite to strengthen all preachers
and teachers which thou haste called &
sent to be labourers in thy holy haruest
for to breake and distribuite the breade
of thy holy word, to thintent that they
may boldly and earnestly set theyr sou-
les in the defencie of thy holy word and
for their shewe againste all the threate-
ninges and false enterpryses of the rau-
ing woulues and false prophets, which
go about to seduce and bringe vs out of
theright waye, for theyr bellyes sake,
through their false doctrine; To the in-
tent

An ordinarie.

ent that they may so teach and declare
vs thy holy lawes and Gospel that we
may bee taught & edyfied, and that also
so thy Godly honour may daylye more
and more be magnifyed thereby. Amē.

Cfor al them whiche lye in the
extreme panges of death, or o-
therwyse.

Dpitifull phisician and healer,
both of soule and bodye, Christ
Iesu. Wouchsafe to caste thyne
eyes byon thy pore sinneful crea-
ture. M. who lyeth here captiue, and
bound with sickenes, turning his weak-
nes to thy glory and to his health. And
wouchsafe good lord, to send him paci-
ent sufferaunce that he may stedfastlye
continue to the ende, and that he maye
with a true and perfecte faythe fighte
manfullye againste all temptacions
of the deuell, when he maye no longer
continue. So be it.

For all women bound wyth
the lordes handes.

pray

To praye.

Prayer.

God true harted lord Iesu christ,
Elke as thou diddest comfort and
deliuer thy disciples, and al elect
and chosen men and women, in
all theyr nedē, martitdom and paynes
whiche they suffred of the tirauntes
wrongfully, and diddest also cure and
heale them of their wounides, paynes
and smart, thorow hope of the crowne
of euerlastinge lyfe. Even so bouchsafe
(thou whiche arte a helper of all them
that call on the in trouble and nedē) to
delyuer thys poore, weake vesel which
is here bounde with a frid after thine
owne similitude and liknes (not with-
standing that she hath deserued in trans-
gressinge of thy holye commauement
to bryng furth her chyldren in payne
& wo) that she maye be made a glade, &
joyful mother, through þ new creature
with good spedē, that the chylde maye
haue name and christendome, and that
the mother may be purified to thy ho-
nour and to hyz health So be it.

For all parsons generally.

Pray-

An ordinary.
Prayer.

EWorthy bridegrome of all Chil-
dren souls Jesus christ, who hast
a singuler respecte to thy con-
gregacion, whiche thou also promis-
test that thou wouldest never forsake
hyz. Reioyce, augmente, and en-
crease the same, through a spirituall
conuersion of many new creatures, of
the which as yet do not perfectly know
the, to thintent that all wee together,
throughe one God, one sauyoure, one
faythe, one baptyme, one spirite, one
iudgemente and mynde, maye be made
chylđren of the heauenly father, assem-
bled or gathered together in one bodye
wherof thou art the heade, in a com-
mune charite or loue, the one towardes
the other. O lorde Jesu Christe counsele
lour and aucthour of peace, loue and
goodnes, mollify and softenure har-
tes and all our powers that we (wishing
all goodnes the one to the other) we
speciallye that beate the name of Chri-
stians to the intente that all men maye
therby be drawnen unto the, and se that
we are thy dyscyples and followers.

fox

To praye.

For the citie or towne wher
in thou dwellest.

Prayer.

Accept thou (o merciful lord God
(almightie) kepe the Citie , the
watch men make but in bayne
that kepe it. Therefore o lord God,
send thy holy spirite in the hartes of
them whiche rule our citie or towne, to
the iutet that we wyth them, and they
wyth vs, may lyue in thy Godly feare,
so that it may go well wyth vs. And
suffre vs not good lord, to put our trust
any more in worldy power, as money,
horse, weapon , artillery , gonneis or
strong walles, but muche rather in the
whiche art a defender of all them that
put their whole affiaunce and trusste
in the.

For all fruytes of the earth.

Prayer.

L.i.

O good

An ordinarie.

EGood father, and geuer of all
goodnes, god almighty, we
pore felip worines of the earth,
labour, and take paynes, dig &
delue, till and plow, plant and sowe,
and can do no more. But thou onely
mayest and wilt geue the encrease in
due tyme. Wherefore moost bess, yea, o
helpe good father, and God, vouchsafe
(through thy diuine prouidence) to pre-
serue, & kepe al the frutes of the earth,
and suste the same to grow, and en-
crease to a perfect grouch, althoough we
are not worthy of it, but for thy names
sake, to the intent we may use them to
our necessarie, & sustinance with than-
kesgiving and always to thy glory.
So be it.

A generall confession.

Rom. iii.
Gene. vi.
and.iii.

OLorde God almighty, father of
mercy and God of all confort,
we thy pore creatures resort
vnto thee, knowledging, and confessing
our selues before thy gloriouse maiestie,
that we are all greuous sinners, & can
of our selues do nothing but sinne.

for

To praye.

For all our ymaginacions, intentes, &
thoughties are enclined and disposed
vnto euell for our yout hvp. Our damp-
nation cometh of oureselues, we oure
selues are not able to thynde a good
thought. It is thou onely that doest
warke in vs, both the wyll, & the dede. Osee. xiiii.
it Cor. ii.
Philip. ii.
Gene. iii.
Ephe. ii.
Psal. lii.
John. xv.
Eze. lxiii.
Jere. viii.
We are but earth, and naturallye the
chylde[n] of wrath. We of our selues are
but vaine, yea lighter then vanitie it self.
We can do nethyng without the, ther
is not one of vs whole, we are all un-
cleane, and all our righteousnes is but
as a sylthy cloth. We haue no more
power to do good of our selues, then a
man of Inde hath pow[er] to chaunge
hys skynne, or the leopard hit spots.
Nowe according to this euell, and cor-
rupt inclinacion of our nature, so haue
we lued in thought, word, and dede.
We haue sinned, we haue offended, we Daniel. viii.
haue gone back from thi law, and haue
not harkened vnto thy word. We haue
not loued the(o lord[e] our god) wylth all
our hart, wylth all our soule, with all
our strength, and wylth all our power.
We haue bene sore transgressours of
thy commaundementes, we haue not put
our whole trust & confidēce only i the.

L. ii. WE

An ordenary

We haue in our troubles and nedc, not
sought for helpe onely in the. We haue
not called onely vpon thy name , but
with false confidence , wþtayne su-
perstition, and vnlaful othes, haue we
blasphemed thy name. We haue prayed
and made intercession vnto stockes &
stones , and made the creatures our ad-
uocates , and mediatours contrare to
thy woord. We haue reposid our trust
and affiaunce i our owne dedes, and in
suche woorkes as haue bene devised by
mens fantasies besides the scripture.
We haue wandred ou bayn pilgrimage
offring þpmoney, candels, and ta-
pcrs to þmages, and telykes, wþt such
lyke superstition. We haue bene slouth-
ful in our busines. We haue not ben fer-
uent, and diligent in doing of our due-
tie. Specially on such dayes as be ap-
pointed for the preaching of thy word,
we haue not plied our selues wholy to
learne it , nor occupied our tyme in
prayer, and geuing of thankes vnto the.
And as touchyng þ loue that we ought
to haue vnto all men , and women for
the sake , we haue not ben ernest in at
al tymes. We haue not loued our neigh-
bor as our selues. We haue not done
as we

to praye.

as we wold bee done unto. We haue
ben vngentle, vnpacient, vngentuous,
froward, angry & displeased, we haue
reioiced in our neighbours hurt, & bene-
ficy of his welfare. We haue bene led
with false doctrine, and errores from
the way of thy truth. We haue sinned
with our fathers. We haue don amis.
We haue dealte wickedly. Therefore
our most deare father which art in hea-
yen for as muche as we haue blasphem-
ed the and not sought alway the glo-
ry of thy name, graunt now that from
house forth thy name may be sanctified
and hallowed in vs. Graunt now that
thy kingdome may come, and that in
steade of sinne and errore, thou onely
mayest reigne in vs, graunt nowe that
our will may bee conformable unto
thyne, & that in all aduersitie, we may
be hartely wel content to suffre thy will
to bee done in vs. Graunt now, that
we be never destitute of our dayly food,
but that we may alway bee nourished
with thy worde in our soules, and haue
suche a competent lyuing in thys lyfe
as is necessary for our bodye. Graunt
now, that we may euern from our hart
rotes forgiue one an other all maner of

L. iii. trespass,

An Ordinareye.

frespas , as thou for Jesu Christes sake thy sonne hath mercifully forgeue vs. Braunt now þ where as þ woldē, the deuell , and our owne flesh doth dayly tempt , and pouoke vs to sinne , we maye thorow that strength be able to resist all their temptation . Braunt now that thorow thy helpe , and grace we may bee deliuered from all euell , from all daunger , and perill of soule and bodye , from all sinne , hell , and damnacion , from all pride , and enuye , from all wrath , and slouthfulnes , from courteous unmeasurable , and fylthy layning . Braunt nowe , that from hence forth we may bee content with suche fatherly prouision , as thou hast made for vs all ready , braunt now that we may bee temperate in eatinge and drinkyng . And of so honest , & cleane conuersation , that we gyue no man occasion of euell . Braunt now that in stede of our olde layned workes , we may bee occupied with suche fruytes of thy holy spirit as thy worde maketh mencion of . Braunt now , that according to the wholsome monition of thy blessed apostle Peter , and of al the scripture besyde , we may bee faythfull true ,

To praye.

true, and obedient vnto the kyng our
soveraigne lorde, and supreme head im-
mediately vnder Chryst. And not onely
vnto all such officers as be sent of him,
but also vnto all such wholsom lawes
and iunctions as by his auctorite bee
made, for tranquilitate and welthe of vs
his subiectes. Graunt now that we all
may encrease in the knowledge of the,
that oure youth may be brought vp in
verrac, that chyldren maye obey their
fathers and mothers, that seruauntes
may bee true to their masters, that lan-
dlordes may be gentle to their tenaun-
tes, that husbandes may bee louyng to
their wives, and wives, lykewise to
their husbandes, that men may kepe
their housshold in the feare and knowl-
edge of the, that ydle people maye bee
set to labour, and that all such as bee
poore in dede, may bee well and louis-
gly prouided for. Graunt that for the
loue of the, we may fede the hungry,
gyue drinke to the thursty, clothe the na-
ked, gyue lodging to them that be har-
bourlesse, burye the dead, visite them
that be in prison, and helpe such as be
in siknes. Finally, graunt nowe molte
mercifullfather that what soever thou

L. iiiii.

forbid-

An ordenary

Forbiddest, we maye forbearre it, and
what soever thou comaudest, we may
every one in his calling perfourme the
same, and so continue in thy seruice vntill
our lyues end. That all our thoughtes,
wordes, and dedes, may redound unto
the glory of the, now and euermore.
Amen.

¶ Thankes be gauen to God, obediēce
vnto our prince, and loueto our
neyghbours.

¶ The oracion of Job in his
most greuous aduersitie, &
losse of goodes.

Job. i.

Naked cam I out of my mothers
wombe, and naked shal I turne
agayne. The lord gaue, and the
lorde hathe taken away, as it
hath pleased the lord so is it done, now
blessed be the name of the lorde.

Prayer in prosperitie.

I Geue

to praye.

I Beue þ thakes, o God almighty
whiche not onely hast endued me
with the giftes of nature , as re-
son, power, and strengþ, but also
hast plentifullly geuen me the substaunce
of this worlde: I knowledge o lord,
that these are thy giftes , and confesse
with holy. S. James , that ther is no
perfecte nor good gift , but it commeth
from the (ofather of lyght) whiche ge-
uest frelye, & castest no man in the teth.
I knowledge with the prophet Agge,
that gold is thyne , and siluer is thyne,
and to whom it pleaseth the , thou ge-
uest it to the godly , that they maye bee
thi disposers, and distributores therof,
and to the vngodly , to heape vp their
dampnacið withal. Wherfore my most
mercifull God. I humbly beseke , and
desier the to frame in me with thy holy
spirit a faytful hart, and ready hand to
distribute these thy good giftes accor-
ding to thy will and pleasure , that I
treasure not vp here where theues may
robbe, and mothes corrupt , but to trea-
sure in thy heauenly Kingdoime, where
nepþer these may steal, nor moth desile
to mine own comfort (whom of thi mer-
cy thou hast promised to reward there-
fore)

An ordeneary
fore) to the god example of the humble
and meke of thy congregacion , and to
the glorie of thy name: To whom with
thy sonne, and holy ghost, bee al honour
and prayse world with out ende. Amen.

The name of saying grace
after the doctrine of
holy scripture.

Grace afore meate.

The eyes of all luke unto the, O lord,
and thou leuest them their food in due
reason: Thou openest thyne hand , and
fyllest euery lyuing creature wyth thy
blessing. O our father which art in, &c.

Grace afore meate.

Rom. 14.

I knowe(sayeth the Apostle) and
am full certified in the lorde Iesu, that
ther is nothyng vncleane of it selfe, but
vnto hym þ iudgeth it to bee vncleane,
to him it is vncleane. But if thy bro-
ther be greued ouer thy meat, then wal-
kest thou not now after charitie. De-
stroy not wyth thy meate hym , for
whome

To praye.

in whome Christ dyed.

O our father whiche art in et c.

Grace afore meate.

Let not oure treasure therefore bee
euell spoken of. For the kyngdome of
God is not meat and drinke, but righ-
tuosnes and peace , and ioye in the
holynghost.

O our father which art in. et c.

Grace afore meate.

Meate dooth not further vs unto .Lxxin.g.
God. If we eat, we shall not therefore
bee the better: If we eat not , we shall
not therefore bee the worse. But take
hede that this your libertie bee not an
occasion of falling to the weake.

Grace afore meate.

Meate hath God created to bee re-
ceaved with thankes , of them whiche
belue and knowe the trueth. For euery
creature of god is good, and nothing to
be refused that is receyued wþt than-
kēs geuing, for it is sanctified by the
worde

An ordenary
worde of god , and prayer.
Our father whiche art in heauen et c.

Because your meate wout grudginge,
Take hede ye never abuse the same,
Beue thankes to god for euery thyngē,
And alway prayse his holy name
Who so doth not is sore to blame
No euill ensample se that ye gyue.

Thus dooth Gods word teache you
to lyue.

Lolle.iii.

What soever ye do in word or dede,
do all in the name of our lorde Jesu
christ, geyning of thankes vnto
god the father by hym.

Grace after meate.

Thankes be vnto the, O lorde God
almighty(most deare father of heauen)
for geyning vs our food in due ceason,
for opening thy mercifull hand, and for
fylling vs with thy plentifull blessing.
And we beseeche the, for thi sonnes sake
Iesus Christ, not only to preserue vs al-
way from abusing of the same, but also
to lende vs thy grace that we may euer
be thankefull vnto the therefore. Amen.

Grace

to praye.

Grace after meate.

Thankes bee vnto the, O lord God almighty(moost deare father of heauē) for certifying vs by thy blessed worde, that all kinde of meates are cleane, and we besech the lēd vs thi grace, that we may alway thankfuly receaue the same, not onely with out superstition or scrupulositie of conscience; but also without greuing or offendinge our bretheren. And so to walke in the way of Godly lone & charitie, that with oure meate we never destroy him, for whom thy sonne Iesus Christ died as wel as for vs.

Grace after meate.

Thankes be vnto the , O God almighty(moost deare father of heauen) for opening vnto vs thy blessed worde, whiche is our treasure, our pearle, yea, & our riches, more precious then eyther gold or precious stome: And we beseeche the, though corporall meate, & drynke be no parte of thy kingdoine, yet ordre thou vs so in receauynge the same, that we never geue occasion of quaudringe thy

An ordnarye.

thy woerde, or offendinge the weake.
Amen.

Grace after meate.

Thankes be vnto the, O lord God almighty(moste deare father of heauen) for layinge vp our saluacion onely in thy selfe and not in any kynde of meat. And we beseche the, guyde vs so in the use therof, that we maye folowe suche thinges as make for peace, and wherby we may edyfy one an other. And never to geue vnto the weake anye occasion offallyng from thy woerde.

Grace after meate

Thankes be vnto the O lord god almyghty(most deare Father of heauen) for ordeining thy creatures to be meat, foode and sustenaunce vnto our bodies and hast sanctified them by thy blessed woerde &c. We besech the make vs so to increase in stedfastnes of thy saythe, in continuance of feruent prayere vnto the that to vs also they may be sanctified & holy, and that we may ever both thazfully receave them, and vertuously use them, to the good example of other.

Blessed

Topraye.

Blessed is he that crecyseth him selfe Ecc.50. v
in thses thinges. And who so taketh such
to hart, shalbe wise. If he do these thin-
ges he shalbe strong in al. For the light
of the lorde leadeth hym. If ye knoive John.14.
these thinges, blessed are ye if ye do
them.

The seruaunte that knoweth hys lorde wyl,
and doth it not, shalbe bea- Jacob. 4.
ten with many scrypes. But he that John. ii.
fulfylleth the wylde of god, abydeith
ever.

These thinges are written to the intent that we shoulde beleue that Jesus John. 20 v
Christ is the sonne of god, and that we
thowm hym might haue like euerlastig.
Whiche the chefest goodues wylchase to
giue unto all them, that shall cyther
heare or rede this present lytle boke.

STANIS

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This is thomas Whightes booke
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